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THEOLOGICAL SEMINARY

The Outlook of Missions

VOLUME XVII

FEBRUARY, 1925

NUMBER 2



ANCIENT TOWER AT WEST GATE, YOCHOW CITY, CHINA
See "Stories of Yochow," Page 52



THE CAMPUS OF HUPING CHRISTIAN COLLEGE FROM THE EAST GATE

*"To the Voices of Hope that are calling you,
Open the door of your Heart."*

All the Buildings of Huping Christian College have cost the Church less than \$20,000. For fifteen years no grants have been made by the Board of Foreign Missions for new buildings. The past progress has created present needs. As a standard college Huping fails in equipment, buildings and staff. It is a question how long we can carry on the school work with our inadequate plant. Either we must come up to the standard or lower it and that will spell disaster to our whole work in China.

To relieve this critical situation, Dr. Hoy with the full approval of the Board is earnestly appealing for help from our liberal members. We should provide immediately at least one new dormitory. There are no lodging houses at Lakeside. Another urgent need is the Science Building. We have excellent teachers but they lack proper equipment. An Administration Building is a necessity. With its proper appointments it will be a time saver.

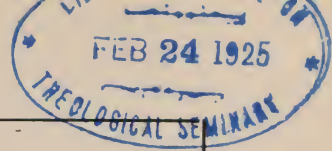
Our work in China will stand or fall with or without a strong educational institution. The solving of this problem is in the hands of those who love to see China won for Christ.

The total number of persons connected with Huping Christian College as teachers, assistants, helpers, servants and students during the past year was 921.

"And His servants shall serve Him."



STUDENTS OF HUPING CHRISTIAN COLLEGE; VOLUNTEERS TO GUARD
COMPOUND FROM BANDITS



The Outlook of Missions

HEADQUARTERS: SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States.

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SUBSCRIPTION, ONE DOLLAR PER YEAR, PAYABLE IN ADVANCE

Send all Remittances to "The Outlook of Missions," Room 310, Schaff Building
Fifteenth and Race Streets, Philadelphia, Pa.

Entered as Second-class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29, 1918.

The Quiet Hour

JULIA HALL BARTHOLOMEW

In all thy ways acknowledge Him, and He will direct thy paths.

—Proverbs 3:6

Whoever says, when clouds are in the sky,
"Be patient, heart, light breaketh by and by,"
Trusts the Most High. —OWEN MEREDITH.

There are few greater illusions than to
think that we can voluntarily enter into asso-
ciation with evil, and yet be none the worse
for it. —W. L. WATKINSON.

Without the self-control of the body, influ-
ence and usefulness end.
—JOHN TIMOTHY STONE.

"Give me a brother's heart, I pray,
To watch and help the weak today!"

Our view of God is so restricted to a certain
little range of experience! Until you begin to
see God in life the world is not God's house
for you. But it is meant to be that. The
world will be a prison-house until you see God
in it. —JAMES REID.

Always stop short of an abstract noun! Our
Lord never used one. He never talked about
humanity: He talked about your neighbor. It
seems that our progress is never really by fight-
ing and planning and striving and all those
other metaphors, but by waiting and slackening.
—JOHN A. HURTON.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruit of tears.
—JOHN BURROUGHS.

Wherever there is beauty, power, good, or
love, there must be His manifestation. One
age develops it in one way, another in another
way; but each is the complement of each.
—BASIL KING.

The real way to help other people is not to
compel them to do what you think is right,
but to live yourself in such a fashion as to
better the lives of the people with whom you
come in contact.

—EDWARD S. MARTIN.

"Since the day is so short and life at best is
so early at an end, our will should awake to a
prompt grasping of the present hour, and a
decisive surrender to the instant claim of the
holy will of God, not waiting for tomorrow,
but yielding today."

For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking;
'Tis heaven alone that is given away,
'Tis only God may be had for the asking.
No price is set on the lavish summer;
June may be had by the poorest comer.
—JAMES RUSSELL LOWELL.

"Our institutions that were planted across
the pathway of the race are crumbling to
pieces. It is the spirit of brotherhood which
Jesus brought into the world to which this
marvelous achievement must be credited. And
He has vaster victories yet to gain."

"God links the generations together in a
league of faith, each age looking forward to
the next, and building for it in hope and dream
a dwelling which becomes habitable only when
its builders have passed."

Eternal Light! Eternal Light!
How pure the soul must be,
When placed within the searching light,
It shrinks not, but with calm delight
Can live and look on Thee!
—THOMAS BINNEY.

The Prayer

ONLY with Thee are the treasures that do not vanish, the joys that never cease to satisfy.
We would save our souls from defeat and deficit at the last. And so we ask for the
mind that was in Christ Jesus, that we may choose aright, and find the highest good.
Amen.

The Outlook

VOLUME XVII
NUMBER 2
FEBRUARY, 1925

of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

SOME STORIES OF YOCHOW

PAGODA OF THE DZE FAMILY

IN the Tan Dynasty a monk came from Tibet to Yochow. He sang so sweetly that people came from all parts of the city to hear his wonderful voice.

After his singing had attracted a crowd of people, he talked to them about a White Dragon that was coming from western China. If this Dragon remained at Yochow it would cause dire distress to the people of the city and surrounding country. The monk suggested that the people might escape this catastrophe by building a pagoda by the side of the Lake.

The people returned to their homes and soon forgot the warning of the monk.

Then came a succession of calamities. Floods ruined their crops; pestilence swept over the country bearing with it the lives of many people; famine and its horrors caused the people to seek for the cause of all this trouble and sorrow.

At last, an old man, remembering the

warning of the old monk, told the people that the White Dragon must certainly be causing all the trouble. He proposed that the people raise money and build the pagoda to appease the wrath of the Dragon.

The people were eager to comply with the proposal and a sum of money sufficient to build a temple and a pagoda was soon secured. The temple and pagoda were built in the southern part of the city. They were built of stone and brick. The temple had three divisions and the pagoda was seven stories high. The temple was reduced to ashes during the Ping rebellion but the pagoda still stands

to guard the entrance to the Tung Ting Lake. A family by the name of Dze contributed most of the money, hence the name, Dze Pagoda.



VIEW OF YOCHOW CITY SHOWING PAGODA OF THE DZE FAMILY

In the shadow of this ancient pagoda a monument to the superstition of a past age, the work of the China Mission of the Reformed Church was begun.

Some of the idols in the niches of the pagoda overlook the Hospital and other

buildings of the compound. The work done in these buildings that stand for the love and devotion of the followers of Jesus Christ is doing a great deal to dispel the darkness and superstition of the people of Yochow and vicinity.

YO YANG TOWER—WEST CITY GATE

As one approaches the city of Yochow by boat the first thing that strikes the eye is the tower at the west gate of the city. It is several stories high and is reached by a flight of wide stone steps that lead up to the gate from the river front.

In olden times it was called the castle of the West Gate. No one knows when it was built but history records that it was renewed fifteen hundred years ago.

In the Tan Dynasty Mr. Djang Yueh ruled over this district. He was a great scholar and wrote many poems and essays. He saw the beautiful in everything and could tell it in such a way that others could see it too. By his wisdom and justice in ruling, the people of the district flourished and the people were happy and contented. It was largely through his effort that the tower was enlarged and beautified and he contributed three thousand strings to keep it in repair. He often invited his friends to join him at the tower and while they feasted and drank fragrant tea they amused themselves by writing poems about the tower and the beautiful scenery that could be enjoyed on fine days.

In the Sung Dynasty another learned man, Sung Dzi Ging, was appointed mag-

istrate in Yochow. Animated by the beauty of the tower and its historic value he decided to collect all the songs, legends, poems and essays that had been written about the tower, in order to preserve them for future generations. He also had Mr. Fang Shi Wen, a great scholar and statesman, to write a fuller account of this ancient landmark, which he did.

It was this book of Mr. Fang Shi Wen's that made the Yo Yang Tower famous all over China. It is still read and enjoyed by people and has drawn many people to Yochow to see the Tower.

As one stands at the window overlooking the lake many beautiful scenes pass before one's eyes. The bright moonlight upon the lake in autumn; the hundreds of white sail boats carrying rich cargoes to and fro on the lake; the wild geese and ducks flying to and from the islands in the lake; the beautiful sunsets from the fishermen's cottage; the white snow coated plain in winter and the ringing of the distant temple bells not only pleases one's eyes and ears, but brings to mind the generations of people who have enjoyed the beauties of the tower and have passed out of life into a life beyond.

THE STORK WELL

About a mile from Yochow City is the famous Stork Well. Many years ago a snake and two storks were said to live in this well.

The water in the well was so shallow that the bottom could be clearly seen and the taste of the water was said to be delicious beyond description.

In the Tan Dynasty a certain man passing through Yochow caught the serpent in the well, by magic art. No sooner had he caught the serpent than it was changed into a dagger.

In the Ching Dynasty, the common people were prohibited to use the water.

Once a year a small quantity of water was sent to Peking to the Emperor with the tea from Chuin Shan.

This water was used to make tea for the Emperor. The tea had a delicious flavor and the story is told that when the Emperor uncovered the first cup of tea made each year two storks might be seen flying out from the vapor of the tea.

After the overthrow of the Manchu government, the contribution of tea and water ceased. The Chinese say the well has dried up and the storks have disappeared.

THE HILL OF THE GOLDEN GEESE

The Hill of the Golden Geese is less than three miles from Yochow City.

Years ago hundreds of birds with golden feathers and melodious voices flocked together upon this hill. The sudden approach of this large flock of birds was so beautiful a sight that the people never became accustomed to seeing it. The whole hill seemed covered with glittering gold that seemed to burst from the heavens.

Their marvelous appearance and sweet songs intimidated the people but when they saw how harmless the birds really were they made a closer inspection of the birds. They proved friendly to the people, especially to the children.

They sang to the children at their work and at their play, and because of the size and plumage of the birds the children called them golden geese.

As long as the geese remained on the hill the people of that region prospered and became rich, but after the departure of the birds the fortunes of the people changed. The people missed the magic birds so much that they named the hill, The Hill of the Golden Geese in memory of the birds.

In the last Dynasty, Mr. Wu Yin Chi, fighting against the Manchu general, occupied this hill. He dug trenches and

built ramparts and forts around it for purposes of defense. Some of the ruins may be clearly seen at the foot of the hill. Even the big, old-fashioned cannon may also be found in the nearby region.

Since the establishment of the Republic, an industrial school for the children of the poor was started at the foot of this hill. It was destroyed by soldiers during the Civil War, a few years ago.

During war this hill is geographically important.

LIEN SHAN BOWER

Centuries ago a man by the name of Lien Tong Bing, a famous scholar, was on his way to Peking to take the examination for his Master's degree. On the way he met a monk who gave him a magic pill. On learning the secret of the magic pill he gave up his trip to Peking and remained in the vicinity of Yochow.

After years of study he was able to change himself into any form he wished to take by the aid of the magic pill. Sometimes he was a fine looking scholar. He would roam over the hills writing poems and stories. At other times he would be an unclean beggar playing with a huge snake around his arms and begging for food from house to house. Sometimes he would be a wonderful physician healing the sick by aid of his magic. When the school boys bought cakes and candy of



THE HILL
OF THE
GOLDEN GEESE



an old man they did not know that they were buying from an immortal.

Once when he returned to Yochow from a long journey he was so tired that he lay down and took a nap under the shade of an old tree. When he awoke he saw a Dryad from the old tree regarding him curiously. The Dryad knew him and asked for a pill of immortality. He was much flattered at being recognized by the Dryad and gave him a pink pill from his pocket.

Later a beautiful bower-like building was built near the old tree in remembrance of the man who was such a great magician. It was in the southern part of the city and was two stories high. It furnished a resting place for the tired boatmen and busy merchants. At present a Temple occupies the site. It commands a beautiful view of the Lake and islands.

GENERAL LU SU'S GRAVE

General Lu Su was one of the ablest generals and statesmen in the kingdom of Wu. After the death of General Djang Yo he was made Commander-in-chief of the whole country.

He was always straightforward and honest and dealt with everyone frankly. Successful in all his military operations, he never resorted to deceitfulness to further any of his plans. He was frank to a fault. In China today when a man

is too honest to succeed in business, the people say he is Lu Su.

After a very successful military life he died in his office, while at work. When the Emperor was informed of his death, he rent his clothes and said, "Woe is me. Heaven has cut off my right hand in removing this faithful servant of mine."

General Lu was buried outside the east gate of the city. At the grave a small arbor was erected where travelers might rest and think of the brave general who did so much for his country.

A few years ago, during military operations in Hunan, General Tsao Kung, now President of China, was stationed at Yochow. He repaired the arbor and frequently visited the grave of General Lu. May the number of honest officials in China increase.

The above stories and illustrations were furnished to the Department of Missionary Education by Rev. Edwin A. Beck, of Yochow City, for use in connection with the Twenty-fifth Anniversary of the China Mission.

Bow, haughty head! proud lips, be dumb!
Hush, throbbing heart! thy peace is come!
Before thy portal Love Incarnate waits;
An infant's holy hand unbars thy stubborn gates.



✱

GENERAL
LU SU'S
GRAVE

✱

Home Missions

CHARLES E. SCHAEFFER, EDITOR

THE MERGER AN ACCOMPLISHED FACT

THE work of Home Missions in the Reformed Church is now a complete unit under the General Synod's Board. This has been a long process, but "all things come to those who wait." It is a long story to relate the efforts that have from time to time been put forth in behalf of the unification of our Home Missionary work. The purpose of the General Synod, created in 1863, was to have the whole work of Home Missions carried forward by one Board which was amenable to the General Synod. This never was wholly carried into effect because the various District Synods, sometimes separately and sometimes jointly with other Synods, had Home Mission Boards of their own and felt a peculiar responsibility towards the work which it was feared General Synod's Board could not carry out effectually. Thus for years after the erection of the General Synod's Board there continued the Tri-Synodic Board of the Eastern, Potomac and Pittsburgh Synods; also the Board of Home Missions of the German Synod of the East, and the so-called Tri-Synodic Board of the Northwest, Central and Southwest Synods. Later on the Pittsburgh Synod withdrew from the Tri-Synodic Board in the East and left the Eastern and Potomac Synods as a Bi-Synodic Board. However, in 1911, the Synods involved took action dissolving those Boards and merging their work with the General Synod's Board. In 1914 the German Synod of the East did the same thing. Overtures had then been made to the Tri-Synodic Board of the German Synods but they felt that the time was not at hand for this step. Conditions, however, changed during the last decade of years, and some of their own leaders began to see that the cause of Home Missions, even within their own territory, would be greatly promoted if they were to merge with and operate under the General Synod's Board. Consequently, two years ago overtures were

made by said Board to the General Synod's Board and negotiations were set under way for the merging of the same with General Synod's Board. Last fall the Synods interested voted favorably on the proposed plan of a merger and the same has now been accomplished and has gone into effect as of January 1, 1925. The Board is to function as the Department of the Northwest of the Board of Home Missions of the Reformed Church in the United States. To all intents and purposes it is on a parity with the Departments of the East and of the West and of the Pacific Coast. Rev. Theodore P. Bolliger, D.D., the former General Secretary of the Tri-Synodic Board, will continue to serve, but from now on as the *Superintendent* of the Department of the Northwest. He will have his headquarters at Madison, Wisconsin.

This merger is a long step in advance in our Home Mission activities. It will enlist the interest and support of the entire denomination in developing the Home Mission territory in which only three Synods comprising the Tri-Synodic Board formerly labored. It will, therefore, give stability as well as ability to the work and the workers. It will increase the consciousness of united effort on the part of the whole Church in the great task of winning America for Christ. It will devolve enlarged responsibility upon General Synod's Board, for henceforth the missionaries will have to be paid directly out of the treasury of General Synod's Board. If we can secure the full amount of the Budget which we presented to the General Synod in 1923, the increased obligations can be readily met, but unless this happens General Synod's Board will find itself in a tight situation for some time at least until proper adjustments can be effected. In making the transfer in a formal and official way, Superintendent Bolliger presented the outstanding facts in the following succinct form:

Facts Concerning the Department of the Northwest

1. *The Workers.* The Department of the Northwest employs 68 workers. Of these 59 are ordained ministers: namely, 55 missionaries, 3 classical missionaries (Rev. Paul Sommerlatte, Manitoba Classis; Rev. F. Aigner, Dakota Classis; Rev. J. Gaterman, Milwaukee Classis) and the Superintendent. In the Indian School there is a staff of nine who receive a salary.

2. *The Mission.* Sixty-five charges containing 87 congregations are under the care of the Department of the Northwest. These are divided among the three Synods as follows: Synod of Northwest, 66; Synod of Midwest, 17; Ohio Synod, 4. The pioneer conditions of the Dakotas and Canada call for a degree of endurance and sacrifice on the part of the missionaries which is not surpassed in any part of the Reformed Church.

3. *The Budget.* The budget is subject to considerable variation as missions go to self-support, or new missions are enrolled. Based on the figures of the last year, it will be necessary for the Board of Home Missions to assume a budget of about \$42,000 for the salaries of the missionaries and the incidental expenses of the Department. The Winnebago Indian Mission will require an additional \$14,500. The total budget for the Department will circle around \$56,000 rather closely.

4. *The Church Erection Fund.* The Department of the Northwest has a "Church Erection Fund" now amounting to \$170,000. All of this is invested, without interest, in 42 missions. In the course of the years the Fund has made possible the erection of 145 churches. This number also includes a score of parsonages.

5. *The Winnebago Indian Mission.* The Indian congregation of 75 souls worships in a little chapel about eight miles from Black River Falls. The school at Neillsville now has 81 Indian boys and girls enrolled. The ages range from six to seventeen years. Since its organization this school has enrolled about 550 individuals. Of these at least 400 have learned reading, writing and arithmetic; besides receiving both manual and religious training. The entire Winnebago tribe in Wisconsin has been profoundly transformed. Even those who are not Christians are quiet and sober individuals, who gladly entrust their children to us. When these become Christians there is generally a great deal of petty persecution from relatives and even parents. Nevertheless, the children are nearly always allowed to return to the school. Our Neillsville school is equal to any other institution at work among the Wisconsin Indians. Were it possible to expand the work to meet the offered opportunities, the results would amaze the entire Reformed Church.

THE WORK OF HARBOR MISSIONS

Dr. Paul H. Land, in his report to the Board of Home Missions, gives the following interesting facts regarding his work:

"Our Hudson House has been a shelter to very many needy immigrants, until they could proceed to their destination or find other quarters and a suitable position. In acquiring the latter we have been very helpful to many aliens. We have met many incoming strangers at the steamship piers and have taken care of them for friends and relatives till called for or sent on to their destination. We have met others coming from inland points at the

railroad stations and assisted them in finding their way in New York and in attaining their divers ends. We have married a number of young immigrant couples. We have also baptized children. We have advised, comforted and assisted many who came to us for help in time of trouble. The Hudson House is becoming well known in New York, and the German newspapers here and in the West advise their readers to stop with us and get counsel and assistance at the Harbor Mission. Our correspondence is as heavy as ever; we write thousands of letters, etc., during the year, pertaining to immigra-

tion, to American laws and institutions, etc.

The Hudson House is wielding a beneficent influence in many ways, and makes the Reformed Church better known. Slowly and gradually the English part of the Church is recognizing the value of the Hospice and more church members are coming to us now than before. We have been the means of assuring a safe admission to this country of a good many aliens, who were in trouble. We have gone to Ellis Island from time to time in order to help and comfort persons detained or excluded there. In most cases we were

successful in having our clients admitted to these United States. •

Our monthly paper, the *Einwanderer-Freund* is still read with interest by many people, who are thereby encouraged to contribute to our cause. Without the help of this paper we could never have met our financial obligations during the last three months.

We closed the old year with a thankful heart for all the help of God, and we look forward to the new year with confidence in the Lord, that He will sustain us in our trying position and will abundantly bless the work of the Harbor Mission, as He has done in the past."

THE HOME MISSIONS COUNCIL, AND THE COUNCIL OF WOMEN FOR HOME MISSIONS

THE above two bodies held their annual joint meeting in Haddon Hall, Atlantic City, January 13th to 16th. These two organizations represent practically all the Home Mission forces in America. They comprise about sixty Boards and Societies and agencies engaged in the Home Mission enterprise. A very helpful and suggestive program had been prepared by the Committee. There was a departure from the method which had been followed for some years in the past. These Councils do most of their work through Committees which are at work during the course of the year. Heretofore they presented their activities at some length before this annual meeting. This year, however, with a few exceptions, the Committees presented very brief reports and the larger portion of time was devoted to the consideration of the present-day problems confronting Home Mission leaders. The spirit and scope of the meeting were summed up in the slogan which appeared on the program, "Facing the Fields Anew." The impelling motive was stated in the words of the great Missionary Apostle, "The Love of Christ constraineth us."

Separate sessions of the Councils were held for purely business purposes pertaining to each one separately. The problems of the work itself were presented

and discussed in joint sessions. On the first evening there were three outstanding addresses: one by Dr. John M. Moore, of Brooklyn, on "The New Conception of Home Missions;" another by Dr. L. C. Barnes on "The Growing Spirit of Unity in Home Missions;" and the third by the Executive Secretary of the Home Missions Council, Dr. Charles E. Vermilya, on "The Outlook for Cooperative Work." On the second evening there were two addresses on the general subject of "The Development of Leadership;" the one by Dr. John A. Marquis, the General Secretary of the Board of National Missions of the Presbyterian Church, U. S. A., who spoke on "The Need of Leadership;" and the other by Dr. John A. Alexander, of the United Presbyterian Church, Pittsburgh, who spoke on "Home Missions as a Career." The entire subject of leadership was stressed during the day sessions as well, and valuable suggestions were made on how to draw the college student and the seminary student into the lines of Home Mission activity. A very helpful and inspiring address was delivered by Dr. Alva W. Taylor on "Cooperation in Rural Work," and another by Bishop Francis J. McConnell on "Home Missions and World Evangelization." Several very far-reaching reports were presented and adopted, one of which pertained to the standardization of the Home Mission

Workers. If the principles laid down in the reports of the Committee, of which Dr. Warren H. Wilson was the Chairman, will be adopted by the constituent Boards and agencies of the Councils, it will lift the Home Mission work and the missionary himself upon a plane of dignity and permanency such as now adheres to the Foreign Missionary. Another was presented by a special committee of Comity, of which Dr. H. N. Morse was Chairman, in which the proper distribution of missions was the main subject of consideration. Some prolonged discussion was provoked by the question which was raised as to how the Home Missions Council and the Council of Women for Home Missions and the Federal Council could cooperate more effectively in this field of endeavor. It is very evident that along certain lines of activity like in Evangelism and Social Service and Rural Work and Race Rela-

tions, there is considerable overlapping on the part of these three great organizations, and the question, therefore, was referred to a special committee comprised of representatives of these three bodies which are to work out some plan whereby the interests of everyone may be conserved and the work on the field carried out more effectively and economically.

One helpful feature of such gatherings is the fellowship with men and women who are engaged in a similar work in their own denominations. The problems are practically the same. The methods pursued are along similar lines. All are working with the same end and purpose in view, and in this fellowship, in the mutual exchange of ideas and sentiments and methods, the whole task of Christianizing America is lifted on a higher plane and receives a fresh impetus, while each worker gets a firmer grasp on the gigantic task confronting him.

WITH THE HUNGARIAN REFORMED CHURCH IN MORGANTOWN, W. VA.

D. A. Souders, D. D.

The Superintendent was there on the Sunday after Christmas—a biting cold day with icy roads. The church is two miles away from the hotel and the station. The Pastor and Superintendent

got there first and found only the curator (chief elder) there. A little gas stove did its best, but we kept our overcoats on. The people soon arrived—37 of them, of which number 12 had come sixteen



HUNGARIAN REFORMED CHURCH AND CONGREGATION, MORGANTOWN, W. VA.

miles by train and two miles by auto-bus. The services began promptly because the twelve from far away must take the return train at noon or wait for another train at 8 P. M.

The Lord's Supper was served. The twelve above referred to were invited first, and yet, because the bus was overcrowded, a young bride and groom missed the train. We met them later in the Hungarian restaurant, where we were served a special dinner—an after-Christmas dinner.

The offerings of the day were \$35.50—not as much as might have been, but the congregation had given about \$75.00 at the Christmas service.

The experiences of the day will long linger in our memory for the devoutness, the liberality and sacrifice of the people.

Dear reader: How far do you go to church in winter; how do you enjoy the services, and how much do you contribute for the Lord's cause and Kingdom?

REFORMED HUNGARIAN DAILY VACATION BIBLE SCHOOLS

D. A. Souders, D. D.

THE subject is not new. It has appeared in the OUTLOOK OF MISSIONS before. The schools themselves are not new. They have been held annually for more than twenty-five years in some congregations. Each year, however, finds some new features in their

work. The accompanying statistics confirm the statement.

Their number has increased each year. Their size is larger. The number of teachers is higher. There are more students. The contributions for their support have increased. The attendance is



DAILY VACATION BIBLE SCHOOL, FIRST HUNGARIAN REFORMED CHURCH,
BRIDGEPORT, CONN.

more regular. The results attained are more gratifying.

Other changes and improvements may be noted. The studies are more distinctively religious. There is more singing, including the psalms to be sung in church on Sunday and gospel hymns to be sung in church by the children alone. In some schools the teaching force is increased by young men and women from the congregation, trained for the work by the pastor, or the teacher, or deaconess employed all year by the congregation.

Finally, several forward steps towards greater efficiency are under way for next

year. Deaconesses and teachers are to be encouraged to child study and methods of instruction by the Sunday School Board.

Students in our colleges and seminaries who are to teach in such schools are to have special instruction under professors of the institutions. The course of their studies is now being arranged and the Sunday School and Home Mission Boards expect the students whom they will support to take the course.

Last, but not least, the Hungarian professors and the pastors who know of these plans give their hearty approval.

Statistical Reports of Daily Vacation Bible Schools in Hungarian Reformed Congregations 1924

| Name of School and Pastor | Weeks in session | Male Pupils | Female Pupils | Hours per day | Under 12 years old | Over 12 years old | Tuition per month | Cost of School | No. Confirmed | No. Teachers |
|-----------------------------------------------|------------------|-------------|---------------|---------------|--------------------|-------------------|-------------------|----------------|---------------|--------------|
| 1. Akron, Ohio. Rev. Arpad Bakay..... | 8 | 33 | 69 | 5 | 81 | 21 | \$0.75 | \$60 | 6 | 4 |
| 2. Bridgeport, Conn. Rev. A. Ludman..... | 9 | 130 | 120 | 4 | 190 | 60 | .50 | 300 | 53 | 4 |
| 3. Bridgeport, Conn. Rev. E. Komjathy..... | 9 | 110 | 123 | 4 | 155 | 78 | 1.00 | .... | 60 | 4 |
| 4. Buffalo, N. Y. Rev. A. Urban..... | 9 | 51 | 75 | 4 | 105 | 21 | .50 | 50 | 30 | 1 |
| 5. Chicago, Ill. Rev. E. Boros..... | 7 | 128 | 137 | 5 | 187 | 78 | ... | 478 | 36 | 4 |
| 6. Clarksburg, W. Va. Rev. S. Borsos..... | 11 | 19 | 17 | 4 | 28 | 8 | 1.50 | 214 | 8 | 1 |
| 7. Cleveland, Ohio. Rev. J. Herczeth..... | 8 | 202 | 215 | 5 | 316 | 101 | 1.00 | 500 | 71 | 6 |
| 8. Cleveland, Ohio. Rev. A. Csutoros..... | 8 | 92 | 85 | 5 | 154 | 24 | 1.00 | 559 | 51 | 3 |
| 9. Columbus, Ohio. Rev. J. Hanko..... | 8 | 41 | 48 | 5 | 76 | 11 | 1.00 | 100 | .. | 2 |
| 10. Conneaut, Ohio. Rev. J. Botty..... | 7 | 19 | 11 | 4 | 18 | 11 | .50 | 15 | .. | 1 |
| 11. Corning, Ohio. Rev. A. Radacsi..... | 8 | 19 | 11 | 4 | 20 | 10 | .75 | .... | 11 | 1 |
| 12. Dayton, Ohio. Rev. J. Azary..... | 8 | 75 | 62 | 5 | 120 | 17 | .75 | 200 | 12 | 3 |
| 13. Detroit, Mich. Rev. M. Toth..... | 6 | 136 | 151 | 4 | 183 | 104 | .50 | 480 | 44 | 6 |
| 14. Duquesne, Pa. Rev. J. Melegh..... | 8 | 14 | 20 | 4 | 26 | 8 | 1.00 | 100 | 1 | 1 |
| 15. E. Chicago, Ind. Rev. A. Mircse..... | 11 | 91 | 97 | 4 | 145 | 43 | 1.00 | .... | 48 | 1 |
| 16. Elyria, Ohio. Rev. A. Kalassay..... | 8 | 65 | 57 | 3 | 96 | 20 | ... | 105 | 23 | 1 |
| 17. Ethel, W. Va. Rev. A. Kovacs..... | 8 | 16 | 19 | 6 | 24 | 11 | 1.00 | .... | 5 | 2 |
| 18. Fairport, Ohio. Rev. C. Krivulka..... | 9 | 30 | 38 | 5 | 59 | 9 | .50 | 150 | 9 | 2 |
| 19. Flint, Mich. Rev. N. Varkonyi..... | 8 | 30 | 30 | 5 | 31 | 10 | 1.00 | .... | 8 | 1 |
| 20. Gary, Ind. Rev. Bela Bertok..... | 8 | 35 | 41 | 5 | 65 | 11 | .50 | 18† | 8 | 1 |

| | | | | | | | | | | | |
|-----|-------------------------------------------|----|-------|-------|---|-------|-----|------|---------|-----|----|
| 21. | Homestead, Pa. Rev. S. Horvath..... | 8 | 91 | 73 | 5 | 122 | 42 | 1.75 | ‡ | 40 | 5 |
| 22. | Johnstown, Pa. Rev. E. Porzsolt..... | 8 | 28 | 34 | 5 | 50 | 12 | .50 | ‡ | 15 | .. |
| 23. | Joliet, Ill. Rev. B. Jozsa..... | 7 | 19 | 31 | 5 | 39 | 12 | 1.00 | 100 | .. | 1 |
| 24. | Kalamazoo, Mich. Rev. S. Virag..... | 8 | 20 | 12 | 6 | 27 | 10 | 1.00 | ‡ | .. | 3 |
| 25. | Lorain, Ohio. Rev. F. Ujlkai..... | 8 | 105 | 122 | 5 | 195 | 32 | 1.00 | 190 | .. | 4 |
| 26. | McKeesport, Pa. Rev. J. Melegh..... | 9 | 71 | 80 | 5 | 113 | 38 | 2.50 | 187 | 12 | 4 |
| 27. | Morgantown, W. Va. Rev. S. Borsos..... | 10 | 57 | 89 | 5 | 105 | 41 | 1.75 | 260 | 12 | 2 |
| 28. | New York, N. Y. Rev. G. Takaro..... | 7 | 21 | 26 | 3 | 44 | 8 | .50 | .... | 10 | 4 |
| 29. | Passaic, N. J. Rev. L. Tegze..... | 7 | 48 | 48 | 5 | 94 | 7 | 1.00 | 50 | 22 | 1 |
| 30. | Pittsburgh, Pa. Rev. E. Vasvary..... | 8 | 73 | 71 | 3 | 108 | 36 | .50 | 97 | 28 | 3 |
| 31. | Pocahontas, Va. Rev. J. Szeghy..... | 9 | 19 | 18 | 5 | 27 | 10 | 2.00 | ‡ | .. | 1 |
| 32. | S. Bethlehem, Pa. Rev. E. Nagy..... | 9 | 43 | 38 | 4 | 40 | 41 | .75 | ‡ | .. | 2 |
| 33. | S. Norwalk, Conn. Rev. G. Dokus..... | 8 | 50 | 40 | 3 | 75 | 15 | 1.00 | ‡ | 22 | 2 |
| 34. | Springfield, Pa. Rev. C. Krivulka..... | 12 | 51 | 42 | 5 | 83 | 10 | .50 | 325 | 4 | 2 |
| 35. | Toledo, Ohio. Rev. L. Bogar..... | 8 | 71 | 83 | 5 | 70 | 86 | 1.00 | 520 | 23 | 3 |
| 36. | Uniontown, Pa. Rev. S. Borsos..... | 8 | 15 | 34 | 4 | 12 | 37 | 1.00 | ‡ | 10 | 1 |
| 37. | Wallingford, Conn. Rev. B. Kovacs..... | 7 | 19 | 24 | 3 | 42 | 4 | 1.50 | .... | 14 | 1 |
| 38. | Windber, Pa. Rev. B. Kerkes..... | 9 | 63 | 55 | 4 | 22 | 96 | 1.50 | 250 | 15 | 2 |
| 39. | Woodbridge, N. J. Rev. F. Kovacs..... | 8 | 60 | 48 | 4 | 79 | 29 | 1.00 | 240 | .. | 3 |
| | | | 2,260 | 2,393 | | 3,426 | 529 | | \$5,498 | 709 | 93 |

| | | |
|--------|-----------------|---------|
| Total: | Pupils | 4,653 |
| " | Teachers | 93 |
| " | Confirmed | 709 |
| " | Cost | \$5,498 |

Remarks { *Student teacher (\$200).
 †For supplies.
 ‡Self-support.



DAILY VACATION BIBLE SCHOOL, HUNGARIAN REFORMED CHURCH,
 DETROIT, MICHIGAN

MEETING OF THE BOARD OF HOME MISSIONS

IN order that the members of the Board of Home Missions might discuss some of the vital issues which are before the Church at this time, it was deemed desirable to have a semi-annual meeting of the Board on January 13th, 1925, at headquarters, in the Schaff Building, Philadelphia. All the members and Superintendents were present, with the exception of Rev. Josias Friedli, D.D., and Mr. E. J. Titlow, and Superintendent E. F. Evemeyer. This meeting was preceded by a meeting of the Executive Committee, at which most of the detailed business was disposed of.

No resignations were received. The Rev. Paul T. Stoudt was commissioned as pastor of the Dexter Boulevard Mission, Detroit, Michigan. With the filling of this pastorate, all the Missions in the Department of the West are now supplied with pastors. Rev. T. C. Wiemer was appointed as assistant pastor at Fern Rock Mission, Philadelphia.

The report of the General Secretary, Dr. Charles E. Schaeffer, covered the various phases of work in which the Board is engaged. With regard to the Hungarian work he stated, "We are facing new problems due to the coming of the second and in a few instances of the third generation of Hungarians in America. It is very necessary that we should seek to develop the internal life of our Hungarian congregations and stimulate them to function along the lines of young people's work, women's work and in setting before them a comprehensive and well articulated program for the local congregation."

It is interesting to note that this is now the third year in which Professor Alex. Toth has been looking after the Hungarian students in the institutions at Lancaster. The first semester there were six students; in the second, ten; in the third, sixteen; in the fourth, seventeen; in the fifth, twenty-two; in the sixth, twenty-three. Of this number the Board of Education of the Pittsburgh Synod supports three; that of the Potomac Synod two; that of the Eastern, one. St. John's Reformed Church of Allentown, Pa., sup-

ports one, and the Boehm Fund of the Seminary, two. Nine young men are preparing themselves for the ministry. Of the other fourteen, five are self-supporting and nine get special help from the Hungarian Fund.

In the Department of the East one of the outstanding conferences held was a group conference with the missionaries and their elders a half-day before the opening of the Eastern Synod. There were 19 Missions represented. In this Department two Missions went to self-support, January 1st, 1925, namely, Derry, Pa., and St. James, Allentown. The cancellation, through the Forward Movement, by the Board of Home Missions of certain indebtedness of the Derry congregation, made this possible. The St. James, Allentown Mission was enrolled April, 1913, with 46 members, and now has a membership of 476, with a Sunday School of 350. It is interesting to note that the Board's appropriations towards the pastor's support during these years amounted to \$10,687.50. During this same time the benevolent offerings of this Mission have amounted to \$17,153.50.

The report of Superintendent E. F. Evemeyer, of the Department of the Pacific Coast shows that the year 1924, in the life of the First Church, Los Angeles, California, has gone beyond the highest expectations. Trinity Mission, Sherman, is also moving steadily on, having purchased a lot, the entire obligation of which has been assumed by the Mission. While the Japanese Mission in Los Angeles is still without a pastor, it is remarkable how most of the departments of the church move forward. The Kindergarten has made a very promising start.

Superintendent John C. Horning, of the Department of the West, reports that there has been an intensive development of the spiritual life of the Missions in his department. Evangelism and its importance as set forth by our Commission on Spiritual Resources and Evangelism has been emphasized. As a result of union evangelistic services during October, twenty-eight were added to the member-

ship of our Oskaloosa Mission and the spiritual activity of the members was accelerated thereby. The Mission at St. Joseph, celebrated the 15th anniversary of the pastorate of Rev. J. B. Bloom. During this time 200 members were added to the congregation. This congregation pledged \$15,000 towards the Forward Movement, 300 percent of their quota, and have paid to date 65 percent. The achievements of these 15 years reflect credit on the pastor and reveal the advantages of continuous pastorates. In connection with the meeting of the Ohio Synod a conference was held with the Missionaries.

The activities of the Rural Field Worker, Mr. Ralph S. Adams, as reported by the Secretary of the Commission on Social Service and Rural Work, Rev. J. M. Mullan, show a great variety of interests and events. One meeting of the Commission was held during the quarter, for the purpose of considering the policy to be followed in determining the course of this worker after two and a half years' experience, particularly with reference to the division of his time between the strictly educational and the field activities. It was felt that it was inevitable that his work should receive the educational emphasis he has put upon it and that while Mr. Adams should keep in touch with the local fields he should continue the educational work and aim to develop leadership in the rural church in the whole denomination. A report was also made on the work of the Social Worker at large, Miss Martha Zierdt. She continued her work at Omaha until November 7th and then went to Cedar Rapids, where she is at present. She feels that in the Missions and smaller churches at least, a certain amount of work must be done to bolster up existing organizations and develop a program that will meet local needs before extensive social service can be carried out.

In the Church Building Department, of which Mr. J. S. Wise is Superintendent, ten Church-building Funds were received during the quarter. Ground was broken at Youngstown, O., for a new church edifice. Wilkes-Barre, Pottstown, Can-

ton and Youngstown building projects are under roof and the work can go on during the winter without interference due to weather conditions. "The Rev. A. C. Whitmer Church-building Fund" of \$25,000 has been completed. This was made possible by the action of the Board transferring \$5,329.40 from the Home Mission Day Offering of 1911, which was returned from Louisville, Ky. As soon as the 59 intervening Church-building Funds are received, this will be enrolled as the One Thousandth Church-building Fund. The Home Mission Day Offerings are coming in very nicely and promise to exceed any offering that we have had for several years.

The work among the students in Philadelphia is being carried along in a splendid fashion by Rev. Clayton H. Ranck. The total number of students now on his roll approaches 400, of which 180 are in the University of Pennsylvania.

The final account of the Summer Missionary Conferences for 1924, according to Rev. A. V. Casselman, D.D., Director of the Missionary Education Department, reveals the fact that they were more largely attended than ever before. It is expected that in the coming year these Conferences will become completely self-sustaining. The stereopticon lectures on Home Missions have been very well received and have been in constant use.

During the coming year the Home Mission lectures which have been in charge of the Forward Movement, will be recast and used as definite educational lectures for the work of the Board of Home Missions. The interdenominational topic for Home Mission study for the year of 1925 is "The Slav in America." This will give us a chance to stress our work among the Bohemians, and it is the plan of the Secretary of the Department to prepare a stereopticon lecture, setting forth some of the general aspects of this theme, in connection with our Bohemian work at Chicago and Cedar Rapids.

The report of the Treasurer, Mr. J. S. Wise, showed that the gross receipts for the quarter in the General Fund amounted to \$81,157.54, and the expenditures \$71,351.34. In the Church-building De-

partment the gross receipts amounted to \$73,403.06, and the expenditures to \$71,053.09.

One of the outstanding events of this meeting of the Board of Home Missions was the reception of the 87 congregations which have been under the Tri-Synodic Board of Home Missions of the German Synods. These Missions were received by the Board and now constitute the Department of the Northwest, of which Rev. T. P. Bolliger, D.D., is the Superintendent. The report of Superintendent Bolliger is given elsewhere in detail. The reception of these Missions by the Board of Home Missions involves an additional budget of approximately \$56,000 per year. To quote from Dr. Schaeffer's report: "This simply means that greater effort must be put forth on the part of the Board itself to meet the requirements which involve in this situation. If the entire Budget as presented by the Board to the General Synod would be met by the Church at large, the additional work could be readily carried forward. Consequently, one of our major efforts must be directed towards the acquiring of the new apportionment from all of our churches. While the Treasurer's report shows that there has been a notable increase in the receipts in the General Fund, we are still running far behind and are not in position to take care adequately of the work we now have in hand, must less to press forward into new fields and establish new work there. What is being said with ref-

erence to the raising of the Apportionment can also be said with reference to the Forward Movement. From now on until the close of the Forward Movement period, June 30th, we must co-operate in every possible way whereby the full amount may be realized and the Board come into possession of its stipulated sum."

Considerable time and discussion was given to a plan whereby Missions may be encouraged in the raising of their full quotas of the Forward Movement, and also receive certain credits from the Board. The entire matter was finally referred to a Committee to make a report to the Executive Committee at a special meeting to be held in Harrisburg, Pa., on January 27th, with power to formulate such a policy and determine upon a course of procedure.

Dr. Schaeffer then called the attention of the Board of the fact that the year 1926 marks the Centennial of the organization of the Home Mission work of the Reformed Church, and to the desirability of proper recognition of an event of such outstanding significance for our denominational life and the Christianization of America. He suggested a number of plans for the observance, some of which will be worked out in due time.

The regular quarterly meeting of the Board will be held at Headquarters, Philadelphia, on April 14th, 1925.

B. Y. S.

OBSERVATIONS OF THE TREASURER

J. S. Wise

WE often speak of the Golden Age, Bronze Age, Iron Age, and so on. Were I to name the present age, I think I would call it the "Marvelous Age." Many unnumbered achievements are of daily occurrence. Mechanics, art and electricity, with all their attendant discoveries and inventions, amaze, confuse, and confound us. The astounding impossibilities of today are the commonplaces of tomorrow. No wonder we are becoming a nervous, restless people. Thrills and jazz everywhere! We are going at a terrific pace! "Marvelous" is the only

word to express it. Entrance into our large cities, where railway tracks are elevated a little higher than the buildings, will reveal to the traveler that something has taken place, quite recently, that has converted the tops of the houses into a vast forest of bare sticks all tied together with miles and miles of thin, though visible, wire. All this shows how quickly a new discovery, like the radio, can command the attention of the whole world. Marvelous, indeed, are Thy works, O Lord!

Many new words are added to our language—the last one being “radiolution.” It is the answer to our grave fears concerning the disintegration of our home life, due to the movies, automobiles and other modern luxuries. In an editorial recently published in the Philadelphia *North American*, under the caption of “Radiolution,” after a lengthy discussion of the late danger of the breaking up of home life in America, and the necessity of preserving it, the editor makes use of the following paragraph in extolling the virtues of radio:

“Is the radio, unsought and unsuspected as such, to answer this need? Its first requirement is that we stay at home. Several million homes now have it. Within five years there may be more radios than automobiles in this land. Soon the quality and variety of the programs broadcast may excel any to be got elsewhere. This, of course, will increase its “homing” attractions. And consider this—*no indecent word or vulgar suggestion ever has been sent through the air and it is safe to say none ever will be.* No one would risk this on an unseen audience of millions sitting in their homes. So while it is restoring the solidarity of the family circle, it will be reviving the best influences of this most potent guide to right thinking and doing.”

A few days before Christmas I “listened in” on a concert broadcast from the Eastern Penitentiary of Philadelphia. It was a fine musical program. The music of the band was great. The numerous solos indicated that a vast array of talent was confined within the institution’s bleak and forbidding walls. The whole thing was extremely sad. Every performer was introduced by number and not by name. The climax was reached when the several millions of “listeners in” heard the rich, baritone voice of “a long termer” pathetically singing “Forsake Me Not, O God!” A few more numbers and then, with the plainly heard applause of the many prisoners, we were all wished a Merry Christmas and a Happy New Year. Thus ended a rather unique entertainment and I marveled at the possibilities of radio; but I cannot enumerate any more of

these marvelous, though quite commonplace, achievements.

During the last five years the Reformed Church has “moved forward” at an astonishing pace. A few years before its great program was attempted, what has been done already would have been deemed impossible. But it has been done, and, like many other impossible (?) accomplishments we must believe it. The Board of Home Missions has received in four and a half years over half a million of dollars above its regular income, for the specific purpose of properly equipping its missions with suitable church buildings. Marvelous!

Much more was promised—over seven hundred thousand dollars more than was received. What shall the Board expect? I wish I knew. Surely those who subscribed that vast sum of money are honest and reliable people. Will they pay? I believe they will, but I fear that many who failed to pay regularly during the whole Forward Movement period will find it very hard to catch up by June. While it may be hard, yet I am sure it is not impossible, in most cases. The Forward Movement has revealed the enormous resources of our people, so that we now know that what we once thought to be impossible can be done quite readily, *if the people will do it.* The next six months will mean life or death to much that we hold dear in the Reformed Church. The money is badly needed. But a repudiation of our sacred pledges would be so disastrous that I cannot conceive of such a thing. Therefore, there is only one course to pursue. *Let us all pay our pledges manfully* and then we can all, in thanksgiving and praise, rejoice and sing: “How Marvelous Are Thy Works, O Lord.”

OUR MAILING LIST

Please note that the mailing list of THE OUTLOOK OF MISSIONS is closed on the 15th of each month for the issue of the following month. For example, changes of address or in the expiration date, also names of new subscribers received on or before the 15th of January are included in the mailing list of the February number.

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, Executive Secretary

IS PROHIBITION A MISTAKE?

SOMETIME since, President Nicholas Murray Butler, of Columbia University, in an address attacked the whole question of the Eighteenth Amendment and the general prohibition laws, making the assertions that prohibition was a great mistake, and that the laws could not be enforced. "The Citizens Committee of One Thousand" for the Law Enforcement followed Dr. Butler's address with a letter sent to about one hundred and fifty of the leading college and university presidents of the United States asking them if they agreed with Dr. Butler's position. The result of these inquiries showed that the leading college presidents of the country take just the opposite view from Dr. Butler. They believe in the Eighteenth Amendment and that the Volstead Law can be enforced. Among these is Dr. Charles W. Eliot, President Emeritus of Harvard University, who says:

"1. An overwhelming majority of the teachers and educators of our country believe in bringing up all children not to use alcohol in any form for the sake of their own health and of the public health, and also believe that the reasons for the abolition of alcoholism should be taught in all schools as part of the regular instruction in personal and community hygiene.

"2. The testimony now being given by manufacturers, physicians, nurses, and social workers as to the improvement in the condition of the population at large which has taken place since the Eighteenth Amendment was adopted is so potent that it will soon convince the great majority of the American population, both native and foreign, that the complete disuse of alcoholic drinks will result in enormous benefits to any people that accomplishes it.

"3. The prohibitory legislation is being better and better enforced; and its complete enforcement will follow after a time

upon the appointment of enforcing officers on the merit system instead of the 'spoils' system. The first batch of officers to enforce the Prohibition legislation were all spoils men, that is, were appointed by members of the Senate and House of Representatives in their personal or Party interests; and inevitably a large proportion of the men so appointed turned out to be either morally or mentally incompetent."

Dr. Eliot concluded his letter by a prophecy that is now a realization: that neither the Republican or the Democratic Party would venture to put a "wet" plank into its Party platform at the presidential election, asserting that even the wettest of the politicians see the strong trend of public opinion towards the enforcement of all the laws against the manufacture and sale of alcoholic drinks. Dr. Eliot based his prophecy upon the extraordinary progress of democracy throughout the world during the past ten years, characterized by active support of all promising means of promoting the public welfare, among which there is none better than the abolition of alcoholism.

THE COUNTY JAIL

Local interest in county prisons is being urged by the Community Relations Department of the Federal Council of Churches in co-operation with responsible agencies wherever such exist. The Pennsylvania Committee on Penal Affairs has issued a leaflet that contains important information and valuable suggestions to interested persons or organizations, copies of which can be secured by addressing the Committee at 311 South Juniper Street, Philadelphia, Pa., or 632 Bakewell Building, Pittsburgh, Pa. It is entitled "Visit Your County Jail and Know What to Look For." It is not limited to the State of Pennsylvania in its material. The Bureau of Restoration of the State De-

partment of Public Welfare, however, has recently completed a survey of all the county penal institutions of Pennsylvania, and will be glad on request to furnish the facts as to any particular prison. Nevertheless, as the leaflet referred to states, it is highly desirable that the information contained in this survey shall be supplemented by an actual inspection made by or on behalf of the local community. The principal points to be noted on such an inspection are given briefly in the leaflet.

Miss Zierdt, our social worker, during her period of service at Omaha, Neb., became interested in school work for prisoners. She made inquiries and found that the University of Nebraska has provision for such service, and waives registration and tuition fees in behalf of prison students. She also found that the International Correspondence Schools at Scranton, Pa., offer any course of the 300 catalogued at a cost of \$2.00 per month

for twelve months, and furnish all books. We pass on this information as such, and for the suggestions it contains, to persons interested in the prisoner.

WHAT THE DRY LAW SAVES

A report made public recently by the World League Against Alcoholism states that crime in the United States has decreased in proportion to the population since prohibition went into effect, with savings to the states exceeding the amount formerly paid as revenue by the liquor interests, estimated conservatively at \$200,000,000 annually. The League says that the survey is the most extensive of the kind ever made, covers eight years—last four prior to prohibition and first four of prohibition—and is based on figures from the police department of 300 cities and the District of Columbia, every state except North Carolina and Oklahoma being represented. A copy of the report presumably may be had by addressing World League Against Alcoholism, Westerville, Ohio.

LIST OF MISSIONS AND MISSIONARIES IN THE DEPARTMENT OF THE NORTHWEST

| <i>Mission</i> | <i>Classis</i> | <i>Missionary and Address</i> |
|---------------------------------------|----------------|----------------------------------------------------|
| Indian Mission | Sheboygan | J. Stucki, Black River Falls, Wis. |
| Neillsville | Sheboygan | D. Grether, Neillsville, Wis. |
| First, Green Bay, Wis..... | Sheboygan | E. Buehrer, 220 N. Webster Ave., Green Bay, Wis. |
| First, Porterfield, Wis. | Sheboygan | E. Buehrer (supply). |
| Curtiss, Wis. (with Colby, Wis.).... | Sheboygan | Vacant. |
| First, Oshkosh, Wis. | Sheboygan | E. Oelrich, 1110 Minnesota St., Oshkosh, Wis. |
| First, Appleton, Wis. | Sheboygan | E. P. Nuss, 552 Hancock St., Appleton, Wis. |
| Ebenezer, Sheboygan, Wis..... | Sheboygan | E. H. Oppermann, 1604 N. 16th St., Sheboygan, Wis. |
| Immanuel, Colby, Wis. (with Curtiss). | Sheboygan | E. F. Menger, Fremont, Wis. |
| Fremont, Wis. | Sheboygan | Vacant. |
| Kohler, Wis. | Sheboygan | Vacant |
| Greenwood, Wis. | Sheboygan | F. W. Lemke, 5th and Cole Sts., Watertown, Wis. |
| Zoar, Watertown, Wis..... | Milwaukee | F. Heilert, R. F. D. No. 4, Waukesha, Wis. |
| First, New Berlin, Waukesha, Wis.. | Milwaukee | E. Vornholt, 14 W. Johnson St., Madison, Wis. |
| Memorial, Madison, Wis..... | Milwaukee | V. O. Grosshuesch, Belleville, Wis. |
| Belleville, Wis. | Milwaukee | G. Grether, Verona, Wis. |
| Mt. Vernon. Verona, Wis..... | Milwaukee | J. Gatermann, Berneveld, Wis. |
| Zwingli, Barneveld, Wis..... | Milwaukee | E. O. Schmidt, Rice Lake, Wis. |
| Zwingli, Rice Lake, Wis..... | Minnesota | William Diehm, 305 E. 2nd St., Wabasha, Minn. |
| Trinity, Wabasha, Minn..... | Minnesota | Joseph Bálcar, Loveland, Colo. |
| Hope, Loveland, Colo. | Nebraska | |

| <i>Mission</i> | <i>Classis</i> | <i>Missionary and Address</i> |
|----------------------------------------|-----------------|--------------------------------------------------------------------|
| Hope, Belden, Neb. | Nebraska | W. Grether, Belden, Neb. |
| St. John's, Merengo, Iowa..... | Ursinus | Paul Olm, Marengo, Iowa. |
| Bethany, Ledyard, Iowa..... | Ursinus | Theo. Mueller, Ledyard, Iowa. |
| Grace, Heil, N. D..... | N. Dakota | F. Aigner (supply). |
| Beulah, N. D..... | N. Dakota | Albert F. Bock, Beulah, N. D. |
| Lincoln Valley, N. Dakota..... | N. Dakota | D. Buelter, Lincoln Valley, N. D. |
| Peace, Upham, N. Dakota..... | N. Dakota | A. Haller-Leuz, Upham, N. D. |
| Medina, N. D..... | N. Dakota | F. Aigner (supply). |
| Immanuel, Washburn, N. D..... | N. Dakota | F. Aigner (supply). |
| Temwick, N. D..... | Eureka | F. Aigner (supply). |
| Herrick, S. Dakota..... | S. Dakota | J. Grossman, Herrick, S. D. |
| Highmore, S. D..... | S. Dakota | F. Aigner (supply). |
| Hope, Wessington Springs, S. D.... | S. Dakota | F. Aigner (supply). |
| Second, Portland, Ore..... | Portland-Oregon | J. L. Conrad, Rt. No., Portland, Ore. |
| Third, Portland, Ore..... | Portland-Oregon | A. F. Lienkaemper, 6021 87th St., S. E., Portland, Ore. |
| Ebenezer, Quincy; Wash..... | Portland-Oregon | W. Jassman, Quincy, Wash. |
| Kimama, Idaho | Portland-Oregon | C. Riedesel, Kimama, Idaho. |
| Peace, Duff, Saskatchewan, Canada..... | Manitoba | A. Wienbrauck, Duff, Sask., Canada. |
| Bethany, Wolseley, Canada..... | Manitoba | C. Baum, D.D., Wolseley, Canada. |
| Zion, Winnipeg, Canada..... | Manitoba | A. C. Peterhaensel, 392 Alexander Ave., Winnipeg, Man., Canada. |
| Salem, Winnipeg, Canada..... | Manitoba | C. D. Maurer, 422 Alfred Ave., Winne- peg, Man., Canada. |
| Peace, Tenby, Canada..... | Manitoba | J. H. Buenzli, Tenby, Man., Canada. |
| Piapot, Man., Canada..... | Manitoba | C. F. Weidler, P. O. Box 155, Piapot, Sask., Canada. |
| St. John, Grenfell, Sask., Canada.... | Manitoba | Vacant. |
| Zoar, Edmonton, Canada..... | Manitoba | P. Sommerlatte (supply). |
| St. John's, Bateman, Sask., Canada.. | Manitoba | Oscar Wretkle, Bateman, Sask., Canada. |
| Vegreville, Man., Canada..... | Manitoba | G. Gaiser, Vegreville, Alta., Canada, Box 99. |
| Stony Plain, Man., Canada..... | Manitoba | C. H. Reppert, Stony Plain, Man., Canada. |
| XI, Cleveland, Ohio..... | Erie | John Belser, 1365 W. 59th St., Cleve- land, Ohio. |
| Memorial, Toledo, Ohio..... | Toledo | O. M. Pioch, 367 Plymouth St., Toledo, Ohio. |
| First, Flint, Mich..... | Toledo | Wm. Reitzer, 3525 Marvin St., Flint, Mich. |
| St. John's, Florence, Ind..... | Cincinnati | L. C. Minstermann, Florence, Ind. |
| VII, Indianapolis, Ind..... | Indianapolis | E. C. Jaberg, 2431 Churchman Ave. Indianapolis, Ind. |
| (Served with Trinity) | | J. Neuenschwander, R. D. Box 207, Indianapolis, Ind. |
| Zion, Indianapolis, Ind..... | Indianapolis | P. Taylor Evans, 251 N. Temple Ave., Indianapolis, Ind. |
| First, Indianapolis, Ind..... | Indianapolis | E. C. Jaberg (served with 7th Ch.). |
| Trinity, Indianapolis, Ind..... | Indianapolis | H. R. Burkett, 407 Walnut St., Olney, Ill. |
| First, Olney, Ill..... | Indianapolis | R. Steiner, Marvel, Ark. |
| Barton, Marvel, Ark..... | Missouri | Carl Kiewit, 1024 Wellington Ave., Chi- cago, Ill. |
| St. Thomas, Chicago, Ill..... | Chicago | P. Krueger, R. E. No. 5, Freeport, Ill. |
| Third, Chicago, Ill..... | Chicago | C. J. G. Russom, 851 Milton Ave., Louis- ville, Ky. |
| Silver Creek, Freeport, Ill..... | Chicago | C. Flueckinger, 1046 Lynhurst St. |
| Milton Ave., Louisville, Ky..... | Kentucky | Vacant. |
| Lynnhurst, Louisville, Ky..... | Kentucky | |
| New Middletown, Ind..... | Kentucky | |

Missionaries at Large

Rev. F. Aigner, Box 156, Jamestown, North Dakota.
 Rev. Paul Sommerlatte, 9617 107th Ave., Edmonton, Alberta, Canada.
 Rev. J. Gatermann, Barneveld, Wisconsin.

Missionaries in Indian Mission

Rev. Jacob Stucki, Black River Falls, Wis.
 Supt. Benj. Stucki, Neillsville, Wis.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

THOUGHTS THAT STIR MY SOUL

IT will always be a sweet delight to me that I had a small part in the early beginnings of our China Mission and in its steady growth during the past twenty-five years. To me was given the privilege to gather the funds, \$3,600.00, for the purchase of the London Mission Property at Yochow City and to send the cheerful cable message to Dr. William E. Hoy, "*Buy London Property.*" On April 1, 1902, we came into possession of it. That gave our Church a foothold on Chinese soil; the work was begun in simple faith, and it has continued to grow with increasing interest, so that in this year 1925 we can celebrate amid great rejoicing the Twenty-fifth Anniversary of the founding of our China Mission.

China, after 4,000 years of continuous history as an empire, with an ultra-conservative people, averse to all change, suddenly emerged in 1911 into a great republic. China awake! Is the Church aware of her opportunity? China in transformation! Is the Church ready to mold its character? China's new day has come! Is the Church willing to spread the light of the Gospel ere the night again cometh? Upon this new stage of China's rebirth, the Church of Christ has a large and important part to play, and both her opportunities and responsibilities are unutterably great. How is our Church preparing to face the present situation in China? That is the burning question in our day and generation.

In speaking of China as the world's newest and largest republic a missionary gave these startling facts: "There are more people in China than in the four continents, Africa, North and South America and Oceanica. Every third person born into the world looks into the face of a Chinese mother. Every third man who toils under God's sun and rests under God's stars is a Chinese. Every third couple given in marriage plight their troth in a Chinese cup of wine. Every third orphan who weeps through the day

and every third widow who wails through the night is a Chinese. Put them in ranks joining hands, and they will girdle the globe ten times at the equator, with living, beating human hearts. Constitute them into pilgrims, and let them march before you at the rate of 2,000 every day and night under the sunlight and the solemn stars and you will hear the steady tramp, tramp of that weary, throbbing throng for 500 years."

Some years ago, Prof. Henry Drummond, already saw in China the greatest mission field in the world. Surely China has no rival as a mission field today. It is the greatest because its vast population is accessible to missionaries; its government is favorable to reforms and its people need a spiritual regeneration. It is greatest because the influences that are working upon its religious and political life are taking effect as never before. Two great reforms have taken place in China in the last twelve years that stamp the Chinese people with a capacity for obedience unheard of in the history of the human race. Either would prove them to be one of the most earnest and capable races of the world. China, the great heathen nation, has made more progress in a *decade* against her greatest evil, *opium*, than America has made in a *century* against her curse, *liquor*. And China has set her face against *foot-binding*, the great curse for women. This will save more women and girls from future terrible agony than any other reform in the world. And these reforms have come to China through the teachings and example of modern civilization, first taught by the missionaries.

The progress of Christian Missions in China has been most wonderful. Study the history of the first century of missionary effort in China, and you will be cured of your doubts and fears about China. Robert Morrison, the pioneer missionary, began his labors in the vast field in 1807. After 35 years of untiring

efforts there were only six known converts, and at the end of 50 years there were less than fifty; but it is the judgment of Dr. Timothy Richards that there are no less than 2,000,000 of people who accept Jesus as their Saviour, although many of these have not yet united with the Church of Christ. One missionary in North China declares that he has seen more Chinese accept Christ in nine months than in the previous nineteen years of his service in that land. The power of the Gospel is everywhere manifest. Anyone who observes the magnitude of the changes going on in China knows that she is on the eve of an intellectual and spiritual revolution. It is the harbinger of a new age. The horizon is aglow with vivid signals. Evidently the Lord is about to do a great thing in China. New and superior movements are affecting moral, political and industrial centers. In many of the large centers, Christian men are in control. Never did such splendid opportunities present themselves to the Christian Church. In this pivotal moment the vision of a Christian awakening in China should inspire hope and the contemplation of it thrill the heart. From every direction trumpets of conquest and paeans of victory are reaching our ears.

"He is sounding forth the trumpet that can never call retreat,

Oh, be swift, my soul, to answer Him,
be jubilant my feet;

Our God is marching on."

How can the Christians in the world reach the 440,000,000 in China with the saving news of the Gospel? This is the great problem. There are about 6,000 missionaries in China today, but what are these among so many millions? If those 6,000 loyal workers should devote all their time and energy solely to preaching the Gospel they would hardly convert a sufficient number of people to keep pace with the increase in population. Those who have studied this stupendous problem are agreed that the native Christians must bear the brunt of this huge task. The reasons are evident. The Chinese know the field, the people, their customs and above all they can use the native language with a fluency and a persuasion

that few foreigners are ever capable of. Hence, the necessity of training a force of Chinese men and women equal to cope with the gigantic task.

The Christian school is a great factor in the work of evangelization. It is the strong right arm by which the missionary reaches the boys and girls in heathen homes, and in this way brings many people into vital contact with the Gospel each year. The Christian school is a most effective way of reaching the parents of the students and of influencing them as well as the students to accept Christ as their Saviour. One of the pictures in the Foreign Mission Day Service shows a grandfather living many miles from Yochow City, bringing his grandson to Ling Dung Primary School, paying for his tuition and enrolling him as a student. The Christian school is building up an intelligent membership for the Christian Church in China. It is training the new leadership of China and serving as a model for the new type of modern education.

Conscious of the unspeakable benefits of the Christian College to the young manhood and womanhood in China, our China Mission is asking, at the present time, that the Church provide \$100,000 for the erection of the most necessary buildings for Huping Christian College. The Board of Foreign Missions lays this pressing claim upon the heart of the Church with the fond hope that on *Foreign Mission Day* the members, old and young, will lay sufficient offerings on the Altar of Missions for the erection of at least the Administration Building, the Dormitory and the Science Building, and may it please God that these buildings shall stand as permanent memorials to Dr. James I. Good, Rev. William A. Reimert, Mr. James A. Laubach and Mr. T. Edmund Winter, our heroes of the faith who lived and died for the "Greater Huping" College. As a Church, we are able to discharge our obligation to China. Are we willing to do it?

Carest Thou Not? Your Saviour Cares.

EDUCATIONAL MISSIONS

IN reading the Gospels one is impressed by the fact that Jesus always "taught" and never "preached." He told the people eternally important facts about themselves, about Himself and about the Father which before they did not know. By means of this living truth and its assimilation by the people through faith, Christ showed that the lives of men may be so thoroughly transformed that He called this experience a new spiritual birth. Thus the Master's method of missions was truly spiritual and educational.

Today, it is not an overstatement to say that all foreign missionary work is educational in its approach to the non-Christian world. We may call our missionary activity evangelistic, educational, medical, industrial or by any other name, but the fundamental aim of it all is to teach the people that they are sinners, that God is their heavenly Father, that Christ is their Saviour and to show the believers how to live the Christ life here and now.

The foreign missionary is a *foreigner* in the land in which he is working. This, in some respects, may be an advantage, but far oftener it is a decided disadvantage. He must at once proceed to file down his "foreignness" as much as possible. Needless to say, the love of Christ in his heart is the supreme power that makes for a common brotherhood. This will make his strangeness of language, looks and customs largely invisible to those whom he would teach. But many different means must be used to bring about this happy consummation. Fortunately God has provided the educated foreign missionary with various means that will help to break down many of these external barriers. As already suggested, a deep faith and a well rounded Christian character are the *sine qua non* of any missionary. But the more true science he knows and the better he is able to apply the most recent discovery to the betterment of the people about him, the greater work he can do for Christ.

The English language, philosophy, science, music, medicine, athletics and any other forms of knowledge and activity can all be made to serve as faithful hand-maids to Christian work in the Orient. These are important by-products of Christian civilization. In many spheres of knowledge the missionary ought to be able to say with Johann Kepler, "Oh God, we think Thy thoughts after Thee." But he must never leave the impression on his learners that science and education are Christianity itself. In, under and above this kind of knowledge is the knowledge of God as it is in Christ.

The Reformed Church in its forty-six years of missionary efforts in the Orient has followed the educational method. That God has richly blessed this work, it is impossible to doubt. The thousands of young men and young women who are seeking admission to our institutions in Japan and China, and the great number of "living epistles of Christ" that have gone out from these schools, are the proof that these things are of God and not only of men. That North Japan College and Miyagi Girls' School in Japan, and the schools and the hospitals in China are all appealing for needed enlargements, is, I believe, the voice of God speaking to our Reformed people to take courage and go ahead.

On Foreign Mission Day and throughout the year 1925, the needs of the China Mission are to be specially stressed. No member in the whole Reformed Church has any doubt whatever that China needs Christ. Nor is there, in our age, any room for doubt that the educational way of presenting Christ is the best. Therefore in putting up the new buildings for which Dr. Hoy and others are so earnestly pleading, the members of the Reformed Church have a definite opportunity of being effective fellow-workers with God in the further establishment of His Kingdom on earth.

ALLEN K. FAUST.

IN MEMORY OF DR. GOOD

By Prof. George Stibitz, D.D.

WHEN Jesus said, "Do this in remembrance of Me," He did not mean that we should think of Him when we ate the communion bread and drank the wine, but He meant the Lord's Supper to be a constant reminder of Him and of all He did for us and was to us. He meant, and in fact said, "Do this so as to remember Me." So the mother gives to her parting son or daughter, her photograph, as a help to keep her in the mind of her children when she is no longer with them. Out of sight is, alas, so often out of mind, and with the passing of the memory and image of the beloved, there goes so often the wish and will and teaching of the forgotten one.

We do not have parents or friends simply for the passing enjoyment of them, and surely not for material gain only. If we value beloved ones only for the earthly benefits, and that while they live, then surely we are not worthy of them.

We are friends and have friends in order that we may be mutually helpful to each other, that we may give, not material gifts, but *ourselves* to each other, that we may impart to each other our ideals, our purposes, our loves. Our friends should have higher and holier aims in life because of our friendship, should have more self sacrificing devotion to the highest and best, that is, to God, and His cause in the world, because we lived and were their friends.

To this end we remember our friends when they are gone, so that they may live on in our souls, that their high strivings may continue to stimulate and encourage us, to do our best along the lines they lived for and strove after. We remember them, that is keep alive in our hearts, what they were, so that this fellowship of mind may be to us a benediction on our labors and a gentle warning when we grow heedless.

In giving money for an institution that itself is active in doing good, especially along the line of the departed, we perpetuate their memory and influence so much more greatly than we would do by merely erecting a dead, inactive and

almost mute marble shaft. To endow a school to do that for which they prayed and gave and lived and for which they even died is to incarnate, as it were, their departed spirits. It is to perpetuate them and keep them in a sense with us, "being dead yet speaking" and doing.

When now we come, more specifically, to speak of Dr. James I. Good, we all agree, for we all know, that he lived and moved and thought, we may say had his being, in deeds of love and kindness, and not in merely earthly, but in spiritual endeavor and aims. He was not remiss in giving of his substance, thought and solicitude for *bodily* need and enjoyment. He was very quick to notice and relieve distress of body and mind. He was quick to notice where he could put thought and money to help along those who were hindered or perplexed. He often purchased articles, tools, machinery and so forth to aid and comfort those who at a disadvantage worked without them, in religious institutions.

But it was in the spiritual realm where Dr. Good showed most concern and where he did the most service. From the very beginning of his ministry, and all along to his end, he was concerned for the salvation and upbuilding of souls. He was this the more intensely during a period of the American Church's history when there was great laxity in this respect. Dr. Good was never cold hearted and indifferent to the spiritual needs of the people, nor blinded to the Church's one duty of saving men from sin and building them up in Christ.

Dr. Good was always an evangelistic preacher. His singing of the Gospel was well known and much loved. He himself said that people liked his singing of the Gospel better than his preaching of it. Yet he was an acceptable preacher and his message was always addressed to the soul as against a merely intellectual discussion or egotistic display of human wisdom. He preached as he lived, for God, in the saving of men and women. He spoke from his own spiritual self to the spiritual

THIS SHALL BE SPOKEN OF AS A
MEMORIAL
 FOREIGN MISSION DAY
 OFFERING



DR. JAMES I. GOOD



JAMES A. LAUBACH



T. EDMUND WINTER



REV. W. A. REIMERT

IN HONOR OF THESE HEROES OF THE FAITH WHO LIVED FOR
HUPING CHRISTIAN COLLEGE

self of the hearers to lift both himself and them to a higher spiritual life in God.

All this, Dr. Good did without neglecting or undervaluing the intellectual. As a student in college and seminary he is said to have stood high in scholarship. Hence he had a deep interest in higher education and was intensely fond of teaching. Teaching with him was a passion. He taught acceptably in the Seminary to the very last and would have felt it as a keen deprivation if he should have been, for any reason, deprived of the privilege.

He was always concerned for the Kingdom of God and the Church of Jesus Christ. It was for the whole Church he was concerned. No one congregation ever took his whole attention and strength. For this reason he was always assiduously getting students for the ministry. There must be very many ministers who were influenced or aided, or both, by him in their entrance into the holy calling. No one knows, or ever knew, how much of his large means he spent for the education of students for the ministry. He was always giving both to the students and to the institution of his choice. His time and talent, his service also, was mostly if not altogether donated. But his interest and his gifts were not confined to the Reformed Church or to the United States.

He was as well and as favorably known in other religious bodies as in his own, and as well in many other lands as at home. In fact, it was hard to tell where he was at home. His death was lamented everywhere. His interests and his heart, his money and his service, were for all men in all lands. Hence he was fittingly for a long time president of our Board of Foreign Missions.

Now what more fitting memorial could be reared for such a man than the enlarged equipment of a Christian College in the mission field? By means of our educational institutions his soul will go marching on in the same cause he loved and labored in while in the flesh. We shall do it not only out of love to a departed and beloved friend, thinking of him and thanking God for him as we do it, but we shall keep him alive in the mind and heart of generations to come. They shall rise and call him and us blessed for doing in the college what he had been doing so earnestly, prayerfully and well, while among us here in the flesh. Why should we forget him, or any of those who so loftily conceived and so nobly achieved. "The memory of the righteous is blessed." Let us share in making the memory of Dr. Good blessed and a blessing by imitating his devotion and sacrifice to the cause so dear to his heart.

Dayton, Ohio.

CHINESE IN AN AMERICAN SUNDAY SCHOOL

THE Second Reformed Sunday School of Reading, Pa., has a class of Chinese, ten in number. Some years ago a class of Chinese men was taught here during the pastorate of Dr. Rufus W. Miller, assistant to the late Dr. Chas. McCauley. During that time two of the boys were baptized and confirmed. Miss Emma Schmucker was then superintendent, later Miss Mary Miller, and afterward Miss Jennie Brant who is still an active teacher of the Chinese Department in the Sunday School. During a period of about nine years the Chinese ceased coming to the Sunday School and Church services, partly because the hour did not suit them. They were laundrymen and worked very late on Saturday nights and could not come out on Sunday morning. When the Sunday School was held in the afternoon, they came. Every effort was made by the pastor, Rev. Scott R. Wagner, and the teachers to get the Chinese, too, when the Sunday School met in the mornings, but for a time they did not come. Some moved away, and we lost track of them except two who are still in Reading. One of these, however, Mr. Wah Guey, has been a member of our Sunday School for twenty-two years, all the time he has lived in the city. He has the Far East Restaurant at 739 Penn street, and employs from six to eight Chinese.

During Holy Week of 1923 this man, Wah Guey, asked the writer to resume the work for the Chinese in the Sunday School; he said there were three or four boys or men who might come. I was very glad he had made the request, and I at once took steps to secure the former teachers. We invited the men to the Easter Sunday School services. Two came and continued to come; we were not discouraged at the small number, for we knew that with four Chinese laundries and a restaurant in the city, there was material for Home Missionary work. Soon after, four Chinese were enrolled, and today we have ten men—the oldest 52 and the youngest 14 years of age. Lum Bick, the oldest, is very sincere and devout. At different times in the past

two years he would say—"Why can't I be a Christian?" Last Easter, 1924, the following members were baptized and confirmed by the pastor, Rev. Elmer L. Coblentz—Lum Bick, Wah Guey, and Eng Dan.

The youngest of our group, Louis Jew Bow, attends public school, and his teacher says he is very bright. All of the men are eager to learn and they form an interesting part of our Sunday School. The other members of the Church show a cordial and sympathetic spirit and the Chinese enter freely into the life of the congregation.

On two occasions a Chinese Tea was held in the Sunday School room; one on December 3, 1923, and the second on December 8, 1924. The first one realized a profit of \$140.93, and the second, which happened to be on a rainy night, and at a time when expenses were heavy, still showed a profit of \$85.00. The Chinese took an active interest in these events and worked hard in preparation and during the evening of the Tea. They brewed the tea and made almond and rice cakes which were served. Chinese novelties, such as porcelain, tea, embroideries, silk slippers, feather fans, onyx bracelets, and lily bulbs were sold. One of the Chinese made a trip to New York to buy these Oriental articles, and all of them were very anxious to help make the Tea a success and felt the responsibility of our efforts.

Last year the profits were given for needed improvements in the Sunday School; this year \$50 was given to our own Sunday School, and the rest toward the fund we are going to raise to help support two Chinese students in our College in China, as we have decided to work for that object this year.

These men are liberal givers. In the weekly collection the Chinese Department generally has a large offering, especially on Easter, Christmas, or Foreign Mission Day. Our aim for Foreign Mission Day this year is one hundred dollars.

In order to help these men in their study of English as well as Bible study, and to have someone to show a personal

interest in each individual, we have a teacher for each pupil. All the Chinese show that they are interested in the Bible and in learning how to be Christians and we expect that this year at Easter one or two more will be baptized.
Reading, Pa.

SARAH C. BINCKLEY,
Supt. Chinese Dept. of the S. S.

IN THE SPIRIT OF BROTHERHOOD

IN the City of New York, a short distance from Columbia University, stands a new building which truly exemplifies "An Adventure in Brotherhood." It is a dormitory for students, chiefly from foreign lands, men and women, accommodates about 500, and is called International House. Besides the rooms for individual students, it contains a large auditorium, gymnasium, cafeteria supplied with excellent cooking, reception rooms, all beautifully furnished—in short everything needed to help students find friends and home-comforts and an opportunity to understand the ideals of America. It is the home of the Intercollegiate Cosmopolitan Club of New York and of numerous other student-organizations. Over the doorway is inscribed the motto of the House—"That Brotherhood May Prevail."

The building was erected with funds furnished by The Rockefeller Foundation for Education, but is self-supporting as to running expenses.

In October when the Cosmopolitan Club held its first meeting and the great building was aglow with light and warmth and good fellowship, about 1,200 people were entertained, mostly students from foreign lands; and when a roll-call of all the chief countries of the world was held, sixty-seven nationalities were found to be represented. The ideals of Christian America at her best are exemplified in this "House by the side of the Road," where there is no discrimination nor exclusion because of race or color, but admission is based on character, and all men are treated as brothers.

From such a Foundation it is but natural that noble superstructures should rise, and one is now being planned by the

Japanese students who live in International House. In accordance with the motto and the spirit of the House, the Japanese are going to raise funds to provide a "Brotherhood Scholarship," so as to enable an American student to do research work for a year or so in Japan. They hope to raise at least \$1,500.00 for this purpose, starting the fund by gifts from students, and hoping for aid from the Japanese business houses of New York City. The students say that as they have not so much money to give, they will contribute time, energy, and enthusiasm, and hope thus to rouse interest and get assistance from wealthy Japanese who will be able to make the plan successful.

One of the students residing in the House, Robert M. Kamide by name, states four valuable results which may be expected to come from this plan if it can be carried out:

"1. An American of potential influence will have come to understand Japan from a human perspective. Only by living in Japan can the Westerner really understand Japanese art, culture, social conditions, family life, inner thoughts and feelings, hopes and ambitions.

"2. Since the opening of our doors to Western countries, we Japanese have been receiving much of Western material progress from other lands, especially from the United States of America. The time should come when we Japanese should also give to others, and contribute toward the supreme cause of mankind. As ambitious young students let us be daring enough to turn the incoming tide to one that is outgoing from Japan.

"3. If the students contribute from their own means toward this Fund, it will have a psychological value, in that it will give them the consciousness of having made personal efforts for the advancement of an international cause.

"4. This first effort may stimulate others to provide Brotherhood Scholarships, either by other Japanese organizations or by other nationalities."

It is to be hoped that the plan will succeed and that it may promote more of the spirit of brotherhood between the East and the West, the spirit which is assuredly the Mind of the Master.

MARY E. GERHARD.

DOCTOR HOY IN NORTH JAPAN

IT was twenty-five years ago that Dr. Hoy, the founder and one of the pioneers of the evangelistic work in North Japan, on account of sickness (asthma), had to leave this field. Then in Hunan, China, he started educational and evangelistic work, and there he has labored very hard until this time. There are, I am informed, in Yochow District, nine primary schools, one or two higher middle schools, a college and a hospital besides the evangelistic work. He and his colleagues have been engaging in these lines of work very strenuously for the sake of the Chinese people and for the betterment of the New Republic.

Now Dr. and Mrs. Hoy have given us the honor to make a visit to Japan, stopping for a while on their way home for furlough. Through Kobe, Kyoto, Nagoya and Tokyo they came to Sendai, their second home. In Sendai they were the guests of their relatives, Professor and Mrs. Gerhard. During their stay in Sendai they paid visits to several cities and towns where they were welcomed by their old friends and members of the churches.

Shiroishi is a principal town in Miyagi Ken, where Dr. Hoy started evangelistic

work many years ago, and there still remain believers who were baptized by him. It was a great joy, no doubt, to make a visit to such a place as this. On Sunday there was held a union service. Believers came from such nearby towns as Ogawara, Murata, Iwanuma, Kakuda and Watari. Dr. Hoy preached, the interpretation being given by Prof. K. Demura. He seemed very much pleased to meet his old friends and to see how the Church is getting along finely. And the believers enjoyed very much to welcome Dr. Hoy. His sermon was encouraging and inspiring.

On July 13, accompanied by Prof. and Mrs. Gerhard and Rev. K. Tsuchida, one of their former pupils, Dr. and Mrs. Hoy visited Fukushima Church. The Pastor, Rev. Y. Jo, is also one of Dr. Hoy's former pupils. Dr. Hoy preached about his work in China and his conviction about the Chinese people, Mr. Tsuchida interpreting. The congregation was very much impressed. His sermon was so powerful that the audience offered fifty yen toward the evangelistic fund for the New Republic.

Escorted by Dr. C. Noss, Dr. Hoy



DR. AND MRS. HOY ON THEIR VISIT TO OMIYA, JAPAN

Dr. and Mrs. Henry K. Miller, Rev. Kikutarō Yoshida, Wife and Daughter, and Miss Momma, Woman Evangelist

made a visit to Wakamatsu, where he preached on the civilization of Japan and the present situation of China, Dr. Noss interpreting. The congregation was very much moved by the appearance and preaching of this veteran missionary.

On July 10th he went to Ishinomaki and made a forceful appeal to the evangelists of Miyagi Ken, who were holding a conference there.

Dr. and Mrs. Hoy also paid visits to Yamagata, Akita, Sakata and Aomori. In Yamagata there was held a welcome meeting by the church people at Rev. Kriete's home, where Dr. Hoy through Rev. Kriete's interpretation made a splendid speech. He spoke of the wonderful progress of the evangelistic work in Japan and of the difficulties of the work in China, and its present and future, emphasizing the great responsibility of both Japanese and Chinese Christians for peace in the Orient. At the women's meeting, which was held at the home of Mrs. Fesperman, Mrs. Hoy spoke of the

work among the Chinese women. Those present received much encouragement and suggestion from her talk. Pastor Watanabe himself was much moved to see and to hear the veteran missionary and his helpmeet. Dr. Hoy seemed to him like one of our own old *samurai*. At Aomori, Dr. Hoy was unable, on account of sickness, to do any preaching—to the great disappointment of the congregation.

In Sendai, Dr. Hoy gave five lectures to both the boys and the girls of Tohoku Gakuin and Miyagi Jogakko. Both at the welcome meeting by the faculty of Tohoku Gakuin and at the union welcome meeting by the city churches, he gave powerful addresses. At the welcome dinner by the Alumni of Tohoku Gakuin he expressed his strong purpose to evangelize the New Republic as well as Japan.

Thus revisiting familiar places and renewing old friendships Dr. and Mrs. Hoy went on their way to the homeland filled with joy and hope.

KUMAJI TSUCHIDA.

AN UNUSUAL APPRECIATION OF OUR MISSION AT SENDAI

ON our way to Yokohama, Japan, in July, 1923, Mrs. Richards and I met Miss Tucker and Miss King, who came on board the *Korea Maru* at Honolulu. These ladies told us most interesting experiences which they had as hikers for several years past. They came from Goucher College, Baltimore, Maryland, and hiked across the continent to the Pacific Coast, sleeping by night in a tent which, with the necessary cooking utensils, they carried by day on their backs. They taught a year in one of the coast cities; another in Honolulu; and were now bent on going to Japan, there to teach and hike over the Island Empire. Miss Tucker is a Doctor of Philosophy of Yale University; and has taught in Wilson College, Chambersburg, and in Goucher College, Baltimore. Miss King is a graduate of Goucher College, and was a pupil of Miss Tucker. Both of these women are rare spirits in whose fellowship one finds deep satisfaction.

When we came to Sendai, we spoke to Dr. Faust about them with the hope that he might find place for them on the teaching staff of the Girls' School. He told us that he was in need of one or two

teachers; and we gave him the names and the Tokio address of the young women. Months after we left Japan, we learned to our great surprise and pleasure that both Miss Tucker and Miss King were on the faculty of the Girls' School at Sendai.

The other day we received a letter from Shantung Christian University, Tsinan, China, signed by Miss Tucker, and recounting the experiences of herself and her companion at Sendai and in various other parts of Japan and in China. Among other things she paid a rare tribute to our Sendai Mission, without a thought, however, that it would be published in any way. Yet I do not feel that I am betraying a confidence when I make known her impressions of our Sendai Mission and missionaries.

She says: "Here I must pause to speak of the Sendai community. All of its members—that is, in the Reformed Church—I believe you know as individuals. Many of them you have known for years, far better than we could possibly know them. But I will venture to say that as a community you cannot know them as well as we do.

"Coming into their midst as waifs and

strays, we were met by a generosity and lavishness of hospitality which set wide every door, and made us free of every hearth fire. But with the most exquisite tact the giving hand was withdrawn at exactly the instant when we needed nothing yet were unsurfeited. They seemed, in the whole community, to have nothing to do but to look after us, but we soon found that their leisure was the leisure of people who give their whole attention to the matter in hand.

"In truth, we find ourselves hampered every time we try to give any honest account of these people, for our listeners imagine that we are grossly exaggerating when we say that they combined intelligence and even learning with the utmost simplicity; that they could be angry without malice; generous without giving offense; and humble without servility; that they could reprove without bitterness; that their wit was overflowing but never contained a sting; above all, that they seldom mentioned religion, but the dullest observer could not fail to see that religion was the ground work and superstructure of their lives. And, almost the most remarkable point of all, the above-mentioned qualities were possessed in almost equal measure by all in the group, yet each was strikingly individual.

"It does not seem fair to mention names, but we were more closely associated with some than with others, and we cannot refrain from speaking of the genial sympathetic heart of Dr. Faust, the self-effacing sweetness of both Mr. Ger-

hard and his wife, the staunch faithfulness of Mrs. Seiple, the warm true-heartedness of Miss Lindsey, the quiet strength of Miss Hansen.

"You know, of course, that through the loving influence of these faithful ones, the wavering mind of Miss King was settled and her heart brought to rest. I wish you might have been present on that beautiful April day, when the mission family assembled in the upper room. With unconscious grace and simplicity of heart, she knelt, and was baptised by Dr. Faust, her spiritual father in Christ. Then the sweet incense of prayer was offered by her beloved Miss Lindsey.

"It was in the time of cherry blossoms."

I spoke privately several times with Miss King on religious questions; she also heard me deliver two addresses at Nojiri. At the time she was deeply interested and in every way sincere and true; yet she would not make an open profession unless she felt that she had sufficient grounds to do so. It was, indeed, a fine testimony to the quality of the Christian life at Sendai, that, through the influence of Christian living rather than through the cogency of religious argument, she was received into the church in the bosom of the mission family assembled in the "upper room." When these ladies return to America, I am sure the Reformed Church will be willing to open wide the door and give them a hearty welcome! God speed them on their way.

GEORGE W. RICHARDS.

Lancaster, Pa.

MAGNIFICENT MOMENT AT THE ATHLETIC MEETING

IT was said that four famous champions whom the *Asahi*, one of the greatest newspapers in Japan, invited to this land, would come to Sendai and show us their games. They were Mr. Jackson Scholz, Mr. Emerson C. Norton, Mr. A. R. Spearow, three Americans, and Mr. Janni Myyra, a Finn, who had attended the Modern Olympic Games at Paris in July of this year as representatives of their own countries. I thought it was a very good chance for sportsmen and athletes in Sendai to render valuable service to

their sports, that such great champions would come and coach them. It was 29th of October that they really appeared in Sendai, and played their own favorite sports in the eyes of citizens on the ground of the Second High School. Occasionally it rained from the noon when their games were begun, but a number of citizens, men and women, young and old, who wished to see them play, thinking that the day might be the rarest of opportunities, crowded all around the track. The champions appeared on the track wel-

comed with the loud clapping hands of the great crowd.

Now the game was begun with discus casting of Mr. Norton and Mr. Myyra. Their games, all was surprising. We only stared at them and the discuses without taking breath. Running of Mr. Scholz was also admirable. I have many, many things to tell you of their sports, but here I will write about our expected pole jump of Mr. Spearow.

The first height of the bar was nine feet, which none of our sportsmen in Sendai could jump over. He, measuring the height of the bar with his pole, made sure of the spot which he would grasp. Then, withdrawing about seven metres, standing straight, and lifting up his hands above his head holding the pole, he gazed at the bar as if he made his heart quiet; then he lowered the pole to his right side, and grasping tightly the definite spot of the pole with his right hand and the former part with his left hand, he rushed flying to the bar. Just when we thought the end of his pole touched the ground under the bar, Mr. Spearow was in the air making a right angle with the pole. He vaulted over the bar drawing a fine line in the air and jumped down upon the sand softly and lightly. Every one was charmed with this sight. The loud applauding did not stop for a long time. The rain was falling without stopping, but the bar was heightened to ten feet. He leaped over it easily. And the bar was raised to ten feet and six inches, to eleven feet, to eleven feet and six inches, and to twelve feet high, but Mr. Spearow was still at ease to jump over it. Then, to our surprise, it was heightened to twelve feet and six inches high. Once more he assumed a posture of jumping, and ran forth making efforts. It was quite magnificent just at the moment when he lost his hands from the pole crossing over the highest bar. Every one who looked at him breathed a deep admiring sigh and clapped his hands with applause.

MISS TOMI GOTO,
Second Year English Course,
Miyagi College, Sendai.

A LETTER OF SPECIAL INTEREST

Huping Christian College,
December 15, 1924.

Rev. and Mrs. Rupp, Yochow.

Dear Mr. and Mrs. Rupp:

As students of Huping Christian College, we beg to take the liberty of offering you a word of appreciation of your good work for us before you leave Yochow to resume your long journey.

It need scarcely be said at this moment that your valuable service to the Lord has rendered boundless blessing to our people. We know that, at home, you have been earnestly working for the good of our country in spite of all difficulties. To this, no words can do justice! This time in undertaking this religious campaign around the world, you have taken enough interest to come to China, that we may have the pleasure and opportunity of hearing and seeing you. It is beyond our ability to adequately express just how deeply we appreciate the help and inspiration which you gave us through your speeches, especially the one you made in the Volunteers Meeting. We are also grateful for the new teachers sent to us this year. We regret very much for not having shown any kindness during your visit to our College, and for not being able to bid you a warm farewell and to say good-bye to you.

Pray God be with you wherever you go. Please kindly remember us all to the people of our Church at home.

With best wishes, may we have the honor to be, Mr. and Mrs. Rupp,

Yours gratefully,

A part of the Student-body,

Huping Christian College.

Rev. Dewees F. Singley, on furlough from Japan, will visit Ohio during May. Rev. Ralph J. Harrity, of 150 King Avenue, Lancaster, Ohio, is arranging his itinerary. If any Church or Missionary Society desires to have him speak to them, write as soon as possible, as dates will be arranged in the order requests are received.

THE ASSYRIAN REFUGEES IN BAGHDAD

By Rev. Calvin K. Staudt, Ph.D.

LATELY I stood before a young couple and reading the marriage ceremony, I pronounced them man and wife. The wedding took place in a *suburb*—the summer home of a Baghdad house. In this cellar-like room about twenty relatives and friends had gathered. The bridegroom's mother, who was a servant in the house, was dressed in a mother hubbard and was the happiest mother I ever saw at a wedding. When I left both the mother and the couple whom I had married each took my hand and kissed it, and then, lifting, touched it with the forehead. This was done out of love and respect to me, because I was kind enough, as they thought, to bring happiness to them.

A few days later I walked across the city, out through Babel-Sheikh, beyond the wall, to the refugee camp, where the young couple whom I had married were obliged to live. Should it not have been for the smoke which rose from hundreds of mud huts, I would not at a distance have recognized that here beyond the dreary Moslem cemeteries lay a little city of 6,000 souls, a suburb of Baghdad, built and inhabited by refugees. The mud huts and the desert waste around it was of one color, and both spelled desolation. There were no trees, no church steeples, no minarets to break the monotony of this drab scene.

As I came near this desert-city, itself more desert than a desert, I saw houses constructed out of mud mixed with straw. Sometimes four mud walls were covered over with nothing but palm leaves or a canvas. Some houses were even constructed out of the ubiquitous oil cans. In houses not larger than a first-class cabin on an ocean liner a family of four to six would often live. The unrelentless sun of a Baghdad summer, unbroken by clouds of rain, falls mercilessly upon this camp. Moreover, the people are without water and the children "die like flies." From five to six children are carried daily to the grave; and the city of the dead is becoming more populous than the city of the living.

My mind naturally turned to the young couple I had married. How soon their joy will be turned into sorrow, I thought. What a place this is to take a bride! I wonder which one of these mud boxes they occupy or with how many others they share it. If children are born there is only one chance out of twenty that they will survive. To say the least, the situation is tragic.

And now, who are these refugees? Most of them are Assyrians, together with some Armenians. The former have come from Urumia in North Persia and are a distinct race, possibly the descendants of the Elamites or of a people deported from the West by the Ancient Assyrians. Toward the close of the World War these people, happy and prosperous, who lived a contented life in rural villages and small towns, were forced to flee to save themselves from slaughter. The people of Urumia were joined by Assyrians and Armenians who were Turkish subjects, and a memorable flight began lasting twenty-two days. Some one has called this flight or deportation one of the greatest horrors of human history. Of the 80,000 who had fled only 45,000 reached the zone of safety behind the British forces in Mesopotamia. The rest were either killed by the enemy which pursued them, or died of hunger, thirst or disease.

A band of these refugees came to Baghdad, though most of them became rooted in villages and camps around Mosul, where their condition, I am told, is many times worse than the condition of the refugees in and around Baghdad. It was six years ago when this memorable flight took place; and for six years these Assyrians have been patiently waiting in suffering for the political atmosphere to clear, the Mosul question to be settled and an assurance given that they can live in safety if they return. But their hopes have almost been crushed, for during these years oil flowed thicker than blood, and economics weighed heavier than humanity.

Not all the Assyrian refugees, how-

ever, are confined to the Jailani camp, as this camp which I have described is called. There are also two or three smaller settlements around the city, one of which is a refugee camp for orphans and widows. Two hundred and twenty-five of these widows and orphans are huddled together in a building which was originally designed for a hospital, but was left unfinished before the war. These widows, like the other refugees, must support themselves.

Religiously, most of these refugees are Nestorians, though one-third to one-fourth of them are Protestants. These Protestants carry on a school in which they have one hundred and sixty pupils and conduct a weekly service on Sunday. Both the church and the school are held in the building which houses the orphans and the widows. In a large barn-like room, where a number of widows with their children live—sleep, eat and cook—a congregation of from five to six hundred gather every Sunday morning. The boys and young men sit on the floor close to the one side of the pulpit; the young girls, with spotless white coverings on their heads, sit on the other side. Behind them, on rude benches, crowded closely together, sit the older men and women, the men on the one side and the women on the other. Standing room is even at a premium.

Every one is reverent and gives close attention to all that is said and done. The Assyrians are a people who are deeply religious and evangelical in spirit. Often after the benediction is pronounced and the people have bowed long in silent prayer, they remain almost *en masse* for fifteen to twenty minutes longer and sing the great church hymns they so much love.

One of the most impressive scenes that tourists and globe trotters carry with them upon leaving Baghdad, if they are fortunate enough to spend a Sunday there, is an impression of this service. After having worshipped with these people one can never be the same person again. Lately three young Americans passed through Baghdad on their way around the world. They attended this service of the Assyrians. They had heard

the story of their flight, had seen how they now live, had observed the self-sacrificing spirit of their pastor and leader, who in Urumia had a self-supporting congregation of over 500 communicant members, but who cast his lot with his people. When they left the service one man confessed that when those people sang with one accord "Nearer, My God, to Thee" he passed through the greatest emotional suffering in his life. "How could they do it!" he exclaimed. Another said that that service, though he understood not a word of it, did him more good than any service which he had attended in America during the past year. Somehow the divine love as revealed in Christ takes hold of one's heart as he worships with these people.

These refugees living in the camps around Baghdad are not loved by the Iraq; on the other hand, they are hated—hated because they are Christians, and hated because they compete in the labor market with the natives. Every pretext is used to arouse animosity against these unfortunate people. One day a fight arose in the bazaars between two Jews, one of them happened to have come from Urumia. Immediately the news spread that a Urumian had attacked a Baghdadi, and Urumia was associated in the minds with nothing else than the Assyrian Christians. At once, the Assyrians were attacked on the street in various parts of the city, one of whom later died from the effect of the blows. A riot was feared, and as a result the shops were closed for the day, the streets became deserted and guarded with soldiers. That night there was great fear that the Jailani camp would be wiped out and its people massacred; and had the Assyrians not been guarded by an armed force this is what might have taken place. For many days the Assyrians lived in constant fear. Thus it is not only poverty but also fear that is the misfortune of these people.

The pathos and tragedy of these Assyrian refugees is epitomized in a woman whom we learned to know well, for she was for a time a servant in our home. Once upon a time she lived in her own

home, which was large and fine, and owned property, the income of which made her life happy and free from care. When the Assyrians had to flee on account of danger she with her children stayed behind thinking that her Moslem friends would protect her. But what happened? Two of her sons were massacred before her eyes and she with her only daughter had to flee to save their

lives. The daughter died from exhaustion on the road, and when this poor widow found her way to Baghdad, she left behind the accumulated savings of years of toil and the loss of a family which she had proudly reared. Sometimes when she thought she was alone in the house these dreadful scenes would come back to her and she gave vent to her feelings in mournful cries.

PICTURES—OLD AND NEW

A. V. Casselman

THE Department of Missionary Education has just received from our missionaries in China an intensely interesting lot of pictures—more than a thousand of them. They form an inspiring exhibit of the growth and success of our Mission in China. They should be seen by all our congregations this anniversary year. The happy task of preparing them for this very thing has fallen to me. As I work over them, my mind goes back to another set of pictures of the China Mission which it was my privilege to take just twenty-two years ago this very week. So I get out my old photograph book, entitled, "Pictures of the China Mission," and leaf through it.

Here is one labeled "Our China Missionaries." There they are, all of them, seven—Dr. and Mrs. Hoy, Dr. and Mrs. Beam, Rev. and Mrs. Reimert, and Miss Ziemer. And I turn to the new pictures. There is a fine "Thanksgiving Group" of missionaries at Yochow, and another group of happy folks at Shenchow. Each of these groups is almost four times as large as the old one. To count them all, there are just fifty-four.

Here is another, called "Missionary Residences." But that is a mistake. It should have been "Missionary Habitations." Dr. Hoy's family lived in an old Chinese house of five rooms. Dr. and Mrs. Beam had two little rooms, and Rev. and Mrs. Reimert and family had two other little rooms, and Miss Ziemer lived in one room in the end of the Girls' School building. They all ate in Mrs. Hoy's dining room. How good and comfortable and homey are these new mis-

sionary residences. What they mean to the efficiency of the missionary only the missionary knows.

This is one of the first Boys' School buildings—a little brick building, just the size and shape of the old country school house, with three little rooms, a recitation room in the center, and two sleeping rooms at either end. But this new picture is of Huping College at beautiful "Lakeside," with its great array of buildings and a campus that is sure to become the most beautiful of any of the colleges in the Reformed Church. And this is the Eastview Boys' School of Shenchow, a splendid new building, crowning the city's hill and commanding a view of majestic beauty. This odd old picture is an amusing one of the early attempts at trying, with small success, to teach smirking Chinese school boys to enjoy what a Chinese scholar had always disdained, physical exercise; but this new picture, with its vast crowds and gay decorations, is the "Annual Field Meet of Huping College." Marvelous years, these have been.



FIRST BOYS' SCHOOL, YOCHOW

Now this little building, so stuck-in amidst other buildings that I had to climb up on an adjoining roof to get a picture of it, is our first Girls' School building. But this great new building is the Ziemer Memorial Girls' School, and this companion picture is of the Woman's Bible School; while this picture of an attractive building, just going to completion in its tile roof, is the Shenchow Girls' School, and this substantial brick structure is the Shenchow Woman's School. I like this old picture of Miss Ziemer, kneeling behind a row of five little girls, the first girls of the Yochow Girls' School, and I liked, especially, the sweet shy little girl at the end of the row. Just the other day Mrs. Hoy gave me a very beautiful picture. It is of a happy young mother and her little daughter. The mother had just brought the daughter to the Ziemer Girls' School. And the sweet-faced mother in the new picture is the little girl on the end of the row in the old picture.

Here is an odd picture. It is a little shed of a room built in between three buildings. It has only one wall of its own. It is about ten feet square. Dr. Beam is standing at the door, and this room is "our first hospital." But these are wonderful new pictures of hospitals in Yochow and Shenchow, and men's wards, and women's wards, and operating rooms and dispensaries, and American doctors and Chinese doctors, and American nurses and Chinese nurses, and sanitation deputations and Red Cross corps.



MISS ZIEMER AND FIRST PUPILS

The little mustard seed has become the greatest of herbs.

No; this old picture of this little room, furnished with benches of rough-hewn slabs, is not one of a corner in a lumberman's bunk-house. It is our first chapel in China. Here on February 15th, 1903, our first congregation was organized. And this other old picture was taken that very day, right after the service. It is labeled, "Our First Fruits in China." If you should count them, they are twelve. But how wonderful are these new pictures with a great church, and splendid chancel furniture, and good pews, and a gallery and Sunday School rooms. Better yet are the accompanying pictures of great congregations filling the church, and Chinese ministers preaching, and Chinese men and women teaching their Sunday School classes.

It is a good thing, perhaps, to keep old pictures; but what a wonderful inspiration it is to look at the new ones!

OUR MOTHERS' CLUB

FOR a long time we have been discussing whether there could not be something of interest started for the mothers of the kindergarten children. It is true the mothers sometimes come to the kindergarten to see what their children are doing and how they are getting along. But we felt that the mothers should have something special, something by which all would be brought closer together.

Then I began thinking about a Mothers' Club, and wondered why that would not work in Japan, as well as in America. I

explained a Mothers' Club to the teachers of our Sendai kindergarten, and they were very enthusiastic over it, and said, "Oh, let's start one immediately." So we had our first meeting last Friday. Hereafter we intend having a meeting the last Friday of each month.

I was surprised at the number of mothers who came. In spite of the rain, which fell generously all afternoon, eight were present. We had a program arranged and served tea and cake. The meeting was opened with the hymn, "He

Leadeth Me," in which all joined. Then Miss Kisu, our head kindergarten teacher, read the scripture, I Cor. 13, and following this she offered a prayer. Then Mrs. Demura who spent some years in America gave a most interesting talk on what mothers can do for the children in the home and how they can teach the little ones to be more helpful in the home. Then Miss Akiho, our other kindergarten teacher, favored us with a piano solo. We also had several Victrola records, including some of Kreisler's. Then tea and cake were served during which time we discussed various things that mothers could do and how we could make our Mothers' Club a success. We were dismissed with the Lord's Prayer.

The Japanese mothers could not have enjoyed this meeting any more than I did. It is one way of bringing us all closer together and knowing the mothers of the kindergarten children better. The mothers are very happy in getting together this way and are very enthusiastic in this work. They want to meet more often. They are very fine people but not all are Christians. One lady especially I am thinking of. Her husband is very much opposed to Christianity, and does not want his children to come to Sunday-school. We are very glad indeed that he allows them to attend a Christian kindergarten, and think that in time the father will permit them to come to Sunday-school. We consider it a good beginning to have children like this come to us, and feel that the Christian atmosphere in which they are in the kindergarten is bound to get into the home. This mother seems very happy, and I

think would soon become a Christian if she were permitted by her husband to do so.

Children can have a great influence over a family of this type. The fine Christian character of our kindergarten teachers also surely is a great influence. These young teachers do a great deal in trying to bring Christianity into all the homes of our kindergarten children.

There are many things our kindergarten needs, and our mothers are going to help us supply these needs, and are willing to do for us what they can. We also have charged a small fee per person to cover expenses of each meeting and to help get what we most need in the kindergarten. We hope that next month there will be a larger attendance, and also that our Mothers' Club will grow spiritually as well as in numbers.

RUTH KUENZEL SMITH.

The Syrians In America. By Philip K. Hitti. Published by George H. Doran Company, New York. Illustrated. Price \$1.00 net.

This is Volume Seven in Racial Studies—New Americans Series. A set of books that are well written, and very interesting to anyone who cares to be informed on the important subjects which they discuss. Dr. Talcott Williams gives this book an able introduction; and the author explains the background, traditions and characteristics of the Syrians who come here to make a new home for themselves. Since they come from a land that has a hold on the heart and imagination of us all, it seems peculiarly fitting that we should read such a book thoughtfully and with a deep interest.

NEW MAP OF OUR CHINA
MISSION
SIXTY CENTS, POSTPAID

BOARD OF FOREIGN MISSIONS
Comparative Receipts for the Month of December

| | 1923 | | | 1924 | | | Increase | Decrease |
|----------------------|-------------|-------------|-------------|-------------|--------------------|-------------|-------------|------------|
| | Appt. | Specials | Total | Appt. | Specials | Total | | |
| Eastern | \$8,884.04 | \$2,979.22 | \$11,863.26 | \$8,847.97 | \$1,206.50 | \$10,054.47 | ..... | \$1,808.79 |
| Ohio | 2,290.91 | 1,227.03 | 3,517.94 | 6,154.94 | 1,040.36 | 7,195.30 | 3,677.36 | ..... |
| Northwest | 690.64 | 10.88 | 701.52 | 895.78 | 20.00 | 915.78 | 214.26 | ..... |
| Pittsburgh | 1,675.00 | 942.04 | 2,617.04 | 3,062.72 | 5.00 | 3,067.72 | 450.68 | ..... |
| Potomac | 2,330.48 | 1,817.59 | 4,148.07 | 2,311.48 | 3,575.00 | 5,886.48 | 1,738.41 | ..... |
| German of East. | 546.00 | 420.00 | 966.00 | 1,706.10 | 270.75 | 1,976.85 | 1,010.85 | ..... |
| Mid-West | 878.84 | 145.00 | 1,023.84 | 2,240.78 | 25.00 | 2,265.78 | 1,241.94 | ..... |
| W. M. S. G. S. ..... | ..... | 5,595.00 | 5,595.00 | ..... | 3,425.98 | 3,425.98 | ..... | 2,169.02 |
| Annuity Bonds ..... | ..... | 500.00 | 500.00 | ..... | 6,500.00 | 6,500.00 | 6,000.00 | ..... |
| Bequests ..... | ..... | ..... | ..... | ..... | 750.00 | 750.00 | 750.00 | ..... |
| Miscellaneous .. | ..... | 1,008.83 | 1,008.83 | ..... | 35.00 | 35.00 | ..... | 973.83 |
| Totals | \$17,295.91 | \$14,645.59 | \$31,941.50 | \$25,219.77 | \$16,853.59 | \$42,073.36 | \$15,083.50 | \$4,951.64 |
| | | | | | Net Increase | \$10,131.86 | | |

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

THE PROGRAM THAT PATIENCE BUILT

THE month has arrived—the month announced as the time to begin the mission study program on China. Never in the history of the W. M. S., or even the Church, have such extensive preparations been made for an intensive study of a mission field as have been made to study the second oldest of our foreign mission fields.

Last year we had the beautiful costumes, handwork, curios, and the excellent literature prepared by our missionaries in Japan. We almost despaired of being able to match such a program again. Now, since the material has come from China, we wish it were possible to exhibit the combined collection from the two countries.

Taking into consideration the disadvantages of great distance and the length of time required for correspondence upon a subject, the fact that the country considered was in the throes of a revolution, the stress of constant watching for bandits, etc., we hardly dared hope for even

so much as would make our study of China interesting. The generous response of our missionaries in China to every suggestion has brought accessories to the study in an abundance far exceeding all expectation. With the costumes—garments for every class and occasion—made by our missionaries and the pupils in our schools, the cross-stitch pieces, the place cards, etc., comes a feeling of nearness to those who made the articles. The pageants, poems, sketches, leaflets tell the experiences of our own missionaries and help bring the work very close to us. A society must be asleep to miss the thrill of this close connection with the heart of the Orient and our workers there.

These things from China are intended to make the program real and alive with interest. Active preparations for the program were started two years ago, and the preparations have been going on ever since—is it any wonder we call it the Program That Patience Built?

WE ARE TRAVELLING

“The practice of stewardship is the ultimate goal of all Christian preaching and teaching. To use all one’s time and talents, all one is and has, in accord with the will of God, that is surely to reach the ideal. That is truly to love God with all the heart, mind, soul and strength, and one’s neighbor as oneself. That, and nothing less, is Christian stewardship.” We are travelling with our eyes fixed on the goal. Each day, each year, means new experiences with

beautiful landscapes unfolding in the realm of spirit.

What shall we carry on the way? Do we want to be wan, pallid, weak; or robust and strong? The food for the latter is prayer and study of God’s Word. This acknowledgment was the motive which prompted the subject of stewardship for the Prayer Calendar this year. This calendar should in a special way carry food for along-the-way.

TURNING THE PAGES

Let us get our Prayer Calendar: follow its pages. Its two divisions are “God, the Owner”—“Man, the Possessor.”

The first five months illustrate the thought of the first division: “God, the Owner.” In this division the prayers have been written, beginning with Janu-

ary, by Mrs. A. H. Sinning, Secretary of Stewardship, Ohio Synod. For February the prayer was written by Mrs. C. C. Bost of Hickory, N. C.; for March, by Mrs. Abram Simmons of Bluffton, Ind. Mrs. L. A. Peeler and Mrs. Charles B. Sperling, Secretaries of Stewardship for Potomac and Pittsburgh Synods, gave us the prayers for April and May.

The second division is: "Man, the Possessor." In this we have the stewardship of TIME, PRAYER, CHILD TRAINING, TALENTS, POSSESSION, LIFE. The Stewardship Secretaries of Eastern and Northwest Synods, Mrs. John Lentz and Mrs. W. Beckman, have written the prayers for June and July. The August prayer, "Stewardship of Child Training," was written by Mrs. William E. Lampe—a name indissolubly associated with the principles of Stewardship. Turning to November, we have the prayer on Stewardship of Possession. Our General Secretary, Mrs. D. A. Winter, is the intercessor. The entire page, with its scripture passage, especially the last two lines (Deut. 8:18)—and the picture—cannot fail to call a halt in our usual trend of thought.

Turning back to October, we have the prayer written by a blind girl. In it she asks God that we may know the strength and power which lie hidden in the gift of service. Miss Alice Rohrback, although blind, is a senior in Hood College. When Miss Jones, our Student Secretary, visited Hood College, she spoke of the preparation of the Prayer Calendar, and Miss Rohrback requested that she be permitted to write a prayer for it. The verse at the top of the page, "We are God's Stewards," also was written by Miss Rohrback.

We group September and December. It is heartening when women who have the molding of student life believe in Stewardship. The prayers for the two months were written by Miss Clara Myers and Miss Mary I. Park. Miss Myers is Dean of Women at Keystone State Normal School, Kutztown, Pa., and Miss Park is the Dean at Heidelberg University, Tiffin, Ohio. Heidelberg University has sent a far larger number of women missionaries to the foreign

field than any of our other educational institutions.

When we will have forgotten the names of the women who made the prayers, the prayers themselves and the beautiful quotations, the illustrations will remain with us and interpret the thought with which they are associated. In the use of the Calendar, we would say, make much of the appropriate illustration.

The Calendar has a mission, and we are beginning to feel the spirit which entered into its making.

AMONG THE WORKERS

ALTHOUGH it is not possible to publish the accounts of all the Thank Offering Services, since three reports have come to us, one from Eastern, one from Potomac and one from Midwest Synod, we feel that they may be typical of others and of the interest in this department. We therefore feel justified in using the reports.

From Christ Reformed Church, Philadelphia, we have the following: "In conjunction with the regular monthly meeting our little Thank-offering boxes were opened—for we had been storing in them personal gifts of gratitude for special blessings—and with such motive as the advancement of the Kingdom, much was expected from the contents of these little boxes. The enthusiastic, eager band of workers were rewarded, for it was found that the Thank Offering this year amounted to over \$50.00.

The W. M. S. of First Church, Lexington, N. C., reports the ingathering of a Thank Offering of more than \$150.

Miss Martha E. Zierdt, Social Worker at Large, reports for Cedar Rapids, Iowa. She says: "The Thank Offering Service of the W. M. S. and the Girls' Missionary Guild was held in the Church auditorium. A part of the service, "Onward Ever" with "Every Grain of Corn" and "The Missionary Clinic" made up the program. The offering totalled \$38.50.

* * *

About one year ago a two-line notice announced the organization of a new society at Milltown, N. J. The charter

members numbered 26. The first anniversary has just been passed and the membership has more than doubled. The society has made remarkable progress in other directions, not only in acquiring new members. During the year the members prepared three boxes to be sent to the Girls' School at Shenchow. This was intended for Christmas. Three big boxes were packed for the Ship of Friendship. A Thank Offering of twenty-five dollars was received at the special service. The November meeting

was addressed by Mrs. Hoy. An endeavor is being made to raise \$100 by March for Mrs. Hoy's Building Fund. The New Brunswick Missionary Society were guests at the November meeting.

We congratulate the society at Milltown and bespeak a prosperous future.

* * *

Our Executive Secretary, Miss Kerschner, spent three weeks of December in the interest of organization in Juniata Classis.

PIONEERING IN THE OLDEST OF COUNTRIES

Frances L. Garside

IF one has a desire for accomplishing anything in China one must have a pioneer attitude of mind on all subjects and never get discouraged. If the missionaries and Y. W. C. A. secretaries at work in China had ever failed of their patience, or lost sight of the fact that they were pioneers—but they never did! The women of China would still be hobbling around on bound feet if they had.

For example, Miss Martha Job (her surname is eminently fitting) a Y. W. C. A. secretary in Shanghai writes:

"We harked back to the United States and recalled the wonderful results in bringing mothers and daughters into closer and more sympathetic understanding through the giving of Mothers' and Daughters' banquets by the Girl Reserves, our junior organization. We tried it here in Shanghai with encouraging results. Our first was two years ago. The second showed increased attendance, and a spirit of fellowship that manifested itself in songs and cheers. We were planning for the third when we learned that on the previous occasion practically all of the mothers had been adopted for the occasion. When we inquired into the reason why the real mothers did not come, we received such unsatisfactory replies as, 'Oh, it is too far,' 'Our mothers never go out,' or 'Our mothers are afraid of our becoming Christians so they won't come.'"

The incident may appeal to your sense of humor, but it was almost discourag-

ing to those who labored under the impression for two years that a Mothers' and Daughters' Banquet was a wonderful factor for creating friendship and understanding in China, as elsewhere in the world.

A letter from Miss Ethel Hartley, Y. W. C. A. secretary in Hangchow, tells how a grand scheme of weighing the babies and watching their health from month to month fell with a thud because when the doctor and nurses waited in a room especially equipped for a weekly clinic, no babies appeared. Investigation resulted in the discovery that the sick babies had been cured and when a baby was well the mothers saw no need of bringing it to the clinic to be kept well.

Of course, there is some excuse for this attitude. They have no street cars in Hangchow and if the mother takes a rickshaw it costs her a penny a minute—and pennies count so much in a land where the cost of food, clothing, almost everything in fact is worked out in tenths of a cent.

In one instance, a school boy's eyes were properly treated for trachoma at the clinic, and he was cured. He returned to school in a few weeks with it all over again because the whole family had it, and he hadn't age enough to persuade his parents that one towel wasn't large enough for the whole family.

Another discouragement in getting the Chinese women together on any public question is their disregard of time. If a

meeting is set for ten in the morning most of the women come straggling in along in the afternoon. If a woman whose presence is necessary to the conducting of important business has a caller when ready to start, so great is her sense of politeness that she does not come at all. The secretary herself is often in error, for when invited to tea at 5, she appears promptly at five, with perhaps another engagement at seven, she finds

that tea is not served until the last guest appears though it be eight or nine.

"A dozen times each day," writes Miss Harriet Smith, Y. W. C. A. secretary in Chengtu, "our western habits of mind rebel. 'We cannot work like this,' we declare, 'It is all wrong.' 'All nonsense,' etc., but from among all these lessons which the days and months are teaching us by far the most valuable and the most fundamental is that of patience and understanding."

WHY EMPHASIZE STEWARDSHIP?

Emma Ruess Krammes

STEWARDSHIP is the outward expression of our real relationship to God. It is well for Christians to remember that: "The earth is the Lord's, and the fulness thereof, and they that dwell therein." Christ, in His conversation with the Samaritan woman, said: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." Then it logically follows that God is the Spiritual Owner, and they that serve Him must serve Him "in spirit and in truth." Man is largely dominated by the materialism he sees on every side with the natural eye. Stewardship of service and money links the material life of this world with the spiritual life. This must always be true in the relationship between God and man.

The United Missionary and Stewardship Committee has sent broadcast throughout the Church these excellent reminders:

1. Stewardship puts the Golden Rule in business in place of the Rule of Gold.
2. Not how much of money shall I give to God, but how much of God's money shall I keep for myself.
3. Give not from the top of your purse, but from the bottom of your heart.
4. When a man gets rich, either God gets a partner or the man loses his soul.
5. Jesus teaches that the average man's attitude to the Kingdom of God is revealed by his attitude to his property.

6. The Kingdom of God can never be established by raising money; but it can never be extended without raising money.

7. Each new generation makes some transforming discovery out of God's Book. What is "Stewardship" but God's Word for this generation?

8. Unconsecrated wealth of Christians is the greatest hindrance to the Church's progress.

Stewardship once deeply impressed upon the world will be a tremendous factor in bringing world peace. If mankind should eventually acknowledge God's ownership and man's stewardship, covetousness and jealousy among nations would melt away in the warmth of God's administrative approval.

All Secretaries of Stewardship, whether synodical, classical or local, as well as members of Women's Missionary Societies, should recognize the full import and power of this phase of Christian life. Secretaries of Stewardship and all members of every local society should carefully and prayerfully exert every effort to bring Stewardship into full fruition within their own societies and congregations. Such consecrated service will have a regenerative effect in the Women's Missionary Societies and congregations, and our beloved Reformed Church, thus made more efficient and worthy to be known of God, will be counted among the great and mighty forces in molding better relations among the nations of the earth.

THE HOPE OF CHINA

Gertrude B. Hoy

CHILDREN, children, everywhere! This is the impression that even the most casual tourist receives as he journeys through China. He sees them sprawling on the streets like so many puppies at play; standing in the open doors of their homes, watching the passers-by with bright, curious eyes; tossing coppers; kicking the feather-tipped shuttlecocks; getting under the feet of the ricksha coolies; and this same tourist often writes home that children seem to be China's most extensive product! The Chinese are noted for their large families. The doctrine of ancestor worship makes it a matter of prime importance for a man to have many children.

Missionaries in China have been impressed with the difficulty of the work among the men and women. Born and bred in heathenism, its temptations, its customs, and its inevitable sin lay such firm hold upon them that it is with difficulty that they are won for the Master. A native Christian, speaking of the trouble that he had in breaking away from heathen doctrines, said: "The defilement of idols has gone into us like dye into cloth." Because of these conditions the thought has come to many a missionary

that greater emphasis must be laid upon work for the children. A Chinese once said to a missionary: "If you want to save our country you must begin with the children." They are, indeed, the "Hope of China."

Our own Mission in China has quite an extensive work among the children. Both in Yochow and Shenchow it conducts many neighborhood Sunday Schools. Here every Sunday the children gather in crowds. Many of them are ragged; most of them are dirty; but all of them are wide-awake and intensely interested. How they do love to sing the hymns and how breathlessly they listen to the Bible story! The Sunday School is the only bright spot in the lives of many of them, so as soon as one session is over, they look forward eagerly to the next week's service. Most of the Chinese cannot tell Sunday from any other day, so it is a common experience for a missionary, when he appears on the street during the week, to be hailed by the children, crying: "Here comes the foreigner; let's go to worship." One little boy had an ingenious method of determining Sunday. He lived several miles away from the city in a little country village, but he



MRS. HOY 'MID THE CHILDREN OF HER LAKESIDE FRIENDS



CHINESE CHILDREN PRESENTING THE SHEPHERDS' SONG IN A CHRISTMAS EXERCISE

could not bear to miss a single service, so he hit upon the plan of using matches to tell the days of the week. Seven of them were laid in a row on a shelf and every day he took one away. When Sunday came he was always one of the first to put in his appearance at the school. Most of the teachers in these Sunday Schools are the older pupils from the mission boarding schools. It is remarkable how well they handle their little charges and how effectively they tell the Bible stories. The influence of these Sunday Schools is very great, for through these little children the Gospel message reaches many a home that otherwise would have no contact with Christianity.

Many of the Sunday School children, as they become more and more interested in their work, enter the Mission Primary Day Schools for boys and girls. Our mission has twenty-six of these schools with a total enrollment of 1,400 pupils. There is a good course in all the elementary branches; but most important of all, the Bible is taught as part of the daily curriculum. Chapel is held every morning, when its chapters are read and

explained, and the pupils become thoroughly grounded in the Word. What a change a few months' attendance at a mission school brings about in the children! They are neater, cleaner. Because of their daily physical drill, they are upright in carriage; their eyes sparkle. One little girl, who left a mission school to enter a government school, was back again in a few weeks. Her mother told the teacher that the child was not happy in the government school, because it was too dirty! The influence of these schools is hard to estimate. In a land of Christian civilization it is not easy to realize what a mission school in a heathen land means. To say it is a cheering light in darkness, is to put it mildly. "Out of these schools come men and women who are the makers of a new China; for out of Christian text-books on 'Western learning' they learn something of true patriotism and real progress, of free government and ordered liberty." No wonder that a great statesman said: "The destiny of China is in the keeping of these mission schools."

THE CHINESE BRIDE

(NOTE.—There is a local custom that the bride, while enroute to the groom's home, puts a few final stitches in a pair of shoes which she wears until she is almost to the groom's home; but before leaving the chair she again secrets them about her person so they will be seen by no one. The act indicates a clean stepping away from all the ills, hindrances or influences of her maternal home.)

'Tis time that you should go, my child,
Clear-eyed daughter of the sun:
Lonely sages and mounting stars fortell
'Ere the new half moon is brimmed, 'twere well
To have thy festive nuptials done.

So the rich red bridal chair awaits,
In its brilliance telling afar
A maiden will leave her mother's door
To return youthful maiden no more
Who enters now her bridal car.

Fumed draperies close the maiden within,
Hidden and hiding from eyes of the streets,
She thinks of her childhood's close:
Remembering, the alert-eyed maiden sews,
Regretting, the sad-eyed maiden weeps.

Over tender, unroughened feet she slips the
shoes,
Hastily finished since she left her door:
Made with hopeless, listless pain,

That life's desires are but vain
To nullify in a future's unknown store.

The chair bearers step slowly here—
Soon she'll see the marriage place:
A tremble with new and strange surmise,
Tears startle to childish eyes,
Paleness comes to the veiled face.

Now a courtier will ope the door:
Quickly, quickly the shoes are hidden
Close to a fearful beating breast:
Peer, ye friends, to bridal feast bidden,
To the portal comes the permanent guest.

Dear daughter of Cathay,
The Goddess of Mercy hear you pray:
Stop a moment. Your trembling stay:
'Twere not best to lift the veil
And find the child bride pale.

GRACE WALBORN SNYDER,
Shenchowfu, China.

GIVING MEDICAL TREATMENT TO A CHINESE PRISONER

IN the mission compounds, situated on a hill at the east gate of the City of Shenchow, all was peaceful and quiet on this particular Sabbath afternoon. The missionary, looking out over the sloping tiled roofs, many of which joined and others so nearly touching that neither the narrow streets nor the heavenly wells, or courtyards were distinguishable, knew that thousands of people were living under those roofs and wondered what story of life was being enacted under each section.

The reverie was interrupted by a servant announcing a call from the jail for medical attendance for a prisoner who had taken a large amount of opium, with suicidal intentions.

The missionary, accompanied by a native nurse was soon on the main business street. This was swarming with men, women and children buying or engaged in their usual occupations, for they know not what it means to rest one day in seven. Arriving at the executive quarters of the civil magistrate, and passing through spacious courtyards to the

less pretentious quarters of the jailkeeper, they came to the door of the section where the prisoner was detained. The heavy door was fastened with two large mysterious looking brass locks of native make which were opened by the keeper with queer looking keys. The missionary and nurse were admitted; and the door was again closed and locked behind them. About twenty ill-kept, rough looking prisoners eyed the foreigner, who for one brief instant felt apprehensive but soon was interested in the condition of the patient and thought no more of fear.

The prisoner, a captured bandit who tried to take his life because he had lost his all at gambling, was carried in a semi-conscious state out of the dark, poorly ventilated cell to the courtyard, where an emetic and antidote were freely administered, leaving him out of danger but feeling too wretchedly miserable to appreciate his life being spared. During the treatment the jailkeeper, in satin garments, stood by smoking a brass pipe and berating the victim for gambling and attempting to take his life. On asking

if any other prisoners were in need of medical attention, a young man evidently suffering with tuberculosis was brought out. The missionary offered to care for him at the hospital, but the crime of which he was accused was so great he could not be permitted to leave the prison. After ordering that the opium patient be assisted to walk back and forth across the courtyard and not allowed to sleep, the medical workers, at the request of the keeper, stepped into his apartments to drink tea. There, incidentally, they saw

his wife and concubine with friends playing mah jong, each having more or less coin stacked before her, while in an adjoining room a man, presumably an official, was lying luxuriously on a couch smoking an opium pipe.

On returning home, the missionary reflected that under many roofs of the city, regardless of sex or class, gambling and opium, China's greatest evils, were playing a tragic part in the life-story of her people.

A. KATHARINE ZIERDT.

A MEDITATION FOR THE DEVOTIONAL PERIOD

By Wilhelmina B. Lentz

MARCH

"JESUS PRAYS FOR OTHERS"

Hymn

Scripture Thought: As Jesus prayed for those who were near and dear to Him, we must learn more and more to pray for "others"—so often our prayers are all "for self."

Luke 22: 31, 32 (Peter).

John 12: 41-43 (Lazarus).

Prayer Thought: Surely we must wonder whence came the Master's power to do all the many acts of love that filled His brief earthly ministry.

There can be only one answer to such a query, namely, that the power came through much prayer. (We covet for each member of our W. M. S. this "power through prayer.")

Hymn

"Suffer not my feet to stumble,
Father; even as I pray
Comes Thy promise, 'I will guide
thee,'
And I know I cannot stray
While Thy strength upholds my
weakness—
While Thy hand directs my way."

Prayer Calendar.

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Literature Chat

CARRIE M. KERSCHNER

MING KWONG

CHAPTER 3

This chapter may be worked out beautifully as the "Woman" chapter of your winter work. Link up with it Chapter III of China's Challenge to Christianity. Pages 75 to 81 may be dramatized and your publicity committee can announce your meeting as "The First Missionary Conference in China." Several women should relate the experiences the missionaries have had as told on page 76; itinerating in China, stories of the famine, medical missions; a discussion concerning national control of the Church, should all be included in this "Conference" program. The "findings" committee brings in its report as indicated in last paragraph on page 81.

Numerous other suggestions are made on pages 13 and 20 of "How to Use," price 15 cents. No one can well afford to be without this splendid little help.

Read pages 789-792 of the October, 1924, *Missionary Review of the World* (price 25 cents). Use Poster No. 4, page 823 of the same issue.

"The Rope Holders"

Those who go down in dark places,
At home and in foreign lands,
Must have something which they can hold by
To guide and strengthen their hands.

Their task is of greatest labor,
Of sacrifice, mercy and pain,
And all for the love of the Master,
They are giving, nor thinking of gain.

If they, thru the love of the Master,
Are giving their best out of life,
Surely those who cannot go with them
Can strengthen their hands for the strife.

Is it right for those left behind them,
The holders of this mighty rope,
To withhold aught of courage or helping
Which may mean to them blessing or hope?

This rope should be prayerfully woven
Of love, and good gifts, great and small;
Self-denial and allegiance unshaken,
And loyalty which, giving, gives all.

Every strand should be woven so strongly
With the strength of the Master's grace,
That no matter the strain put upon it,
It will hold, having no weakest place.

Then those who go down in dark places,
Both at home and in foreign lands,
Will rejoice in the strength of the weavers
And the rope that is held in such hands.
(ALICE GAY JUDD).

(To be used with last line, page 93)

A few copies of the Chinese "Linguist" may still be purchased at 50 cents each. Make pages 83-86 from the "Linguist" part of Chapter III.

Program outlines in lots of a dozen or more for both Ming Kwong (50 cents) and China's Real Revolution (50 cents) sell for 60 cents per dozen. Each member should have one to follow the program intelligently. "Young China" for Intermediate groups sells for 50 cents.

"Friendship Center in China" (50 cents) gives ideas for dramatizations and novel programs based on "Chinese Lanterns" (50 cents). How to Use the Chinese House Cut Out (50 cents) effectively is also described in this book. Exceptional helps have also been prepared for the use of Chinese Lanterns (50 cents). The program packet sells for 50 cents. Handwork packet including patterns and pictures is priced at 40 cents. Special prices on picture sheets in quantity. Each child of the Mission Band should have a set of these pictures.

Stewardship Packets Nos. 1 and 2 sell for 10 cents each. Posters 25 cents per set. Reading Course No. 1, which includes "Women and Stewardship" and "Life as a Stewardship," sells for 50 cents; and No. 2, including "The Spirit of Service" and "The Larger Stewardship," is priced at \$1.35. These books should be permanent in every Sunday School library.

Have all organizations secured their books? Order now. Eastern and Potomac Synods please order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. All other synods should send orders to the Woman's Missionary Society, 9 Remmele Block, Tiffin, Ohio.



GIRLS' MISSIONARY GUILD, SALEM REFORMED CHURCH, LOUISVILLE, KENTUCKY

Girls' Missionary Guild

Mrs. ANNETTA H. WINTER, Secretary

CHINA'S REAL REVOLUTION

CHAPTER II

"Saved by Its Students"

The *Ladies Home Journal* for September, 1924, gives illustrations of Chinese stencil designs. These can be traced and used to make invitations and posters for the Guild meeting. The girls will want to attend the meeting if the invitation comes in such attractive form.

We should like to suggest dramatizing the "Student Strike" as a part of the program for Chapter II. This can be interestingly presented by means of a playlet. The description of the strike may be used for the first scene, and a review of its results for the second. The material for the first scene will be found on pages 17-20—first the soliloquy of the Peking Chief of Police, then the dialogue between the Chief and his subordinates. This is followed by the conversation with the hidden voices, representing the student delegation, the telephone message to the Prime Minister, and finally the announcement of the release of the imprisoned students. Scene II shows four or five of the students informally discussing the results of the students' strike—much as American students talk over last night's basketball game or the new ruling about exams. Explanation of the results of the student strike is given in the latter part of the chapter.

A splendid description of the Chinese examination system will be found in Carpenter's "Asia."

Endeavor to get all the girls to take some part in the program. Make it snappy and full of pep, so that the girls can say: "It was the best meeting yet."

* * *

How many Guilds will reach the Standard of Excellence in April when reports are sent in?

NEW ORGANIZATIONS

Ohio Synodical is the only synod to report new organizations this month. She is proud of the new Guild at Salem Reformed Church, Toledo, Ohio, and equally glad for the three new Mission Bands, one at Austintown Community Reformed Church, Austintown, another at East Homer Church of the West Salem Charge, and the third at First Reformed Church, Toledo.

TWO HUNDRED PERCENT INCREASE

When the membership of a Girls' Missionary Guild increases from 18 to 54 in about nine months we begin to seek for the influences which brought about such progress. In finding them, we discover the wise guiding spirit of the counselor.

This increase in membership is the record of the Girls' Missionary Guild of Salem Reformed Church, Louisville, Ky. Their slogan is "Enroll every girl of Salem in the G. M. G." Success to them!

When we asked the secret of the splendid increase in membership, the counselor, Mrs. Edmund Hussung, said: "The use of the Circle Plan has brought the younger girls as well as the older girls into the Guild. Personal invitations from the G. M. G. girls have resulted in many new members. Every new member is initiated. Varied programs with plenty of 'pep' have played their part in creating interest." We are willing to accept these secrets, but we should like to add Mrs. Hussung herself. She is never too busy to take time off for her girls; she is always planning for them and her house is always open for big and little parties, for meetings and for just visits.

If other Guilds have had a proportional increase in membership during the fiscal year, please notify the Guild Secretary, Mrs. Annetta H. Winter, Prospect, Ohio. We are glad to receive such good news.

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

BACKGROUND FOR "CHINESE LANTERNS"

LEADERS have surely cast the main lines of their projects. Nevertheless, it is possible to modify and enrich that outline as suggestions may come to you. It seems to me that, in view of the many historical and geographical allusions in our study book, it would be desirable to create as realistic as possible a background of China's ancient glory and subsequent stagnation. This is to serve as motivation for learning. Coming to our study in a child's frame of mind, there must be more at hand in our presentation of the study than a mere matter of words or even stories padded with information. For motivation, then, depend on visualization of objects. However crude and unsatisfactory such objects may seem to adult minds, they do duty with the child simply because their very crudeness calls imagination into action. Apart from motivation, it will be approaching our study in historical order and afford a proper introduction to unfold China from of old until now. The problem is to hold the child's mind in contact with ancient China till he realizes clearly that the departure from its ancient glory to that unprogressive, stagnant, non-Christian hopelessness is the result of the insufficiency of its religion; also, that the unhappy state of that country today is a symptom of the breaking down of the old under new learning and foreign influence, wherein there is not enough of Christian religion to replace what is being displaced. I would first construct a sand map of China, or some equivalent. Locate the ancient cites. Little miniature houses and rows of houses can be easily cut out of soft wood by any boy with a knife. Such as they can so construct will do very well, if dyed they will serve so much the better. Now we will do what we can to represent the monuments, temples, tombs, pagodas, shrines, and mountains, etc. Green saw-

dust will do for vegetation on plains and valleys. Bits of colored sponge will do for forests on the hills, and for tea plantations. Realistic rice fields can be constructed by burying shallow tin trays or lids of cocoa cans under a thin layer of sand. Rivers are of blue sawdust. Caravan routes of white chalk paths. Tiny boats can be made of half a peanut shell dyed in colors. More pretentious sailing craft can be made of brown paper, 4 to 6 inches wide and 12 to 15 inches long. Cut two notches about two inches deep at each end of the paper so that the paper is in three divisions. Two of the divisions about an inch wide and the middle part two inches wide. Then cut this middle part so as to come to a point. Then fold the inch strips up for the sides of the boat and paste. Sails can be made of paper. Fold paper into creases one-eighth inch wide and cut to size. Paste two similar papers together with two toothpicks between the papers. The toothpicks will serve to raise the sails. The support for the toothpicks may be a blot of wax or paraffine in the boat. A piece of paper arched over the boat will make it a houseboat. Jello cartons covered with white or gray paper will make the Great Wall. Locate Macao; construct a wall to cut off the foreign settlements from the native. Then build the foreign part of Shanghai. Then locate and build the more prominent Christian colleges and mission stations, including, of course, our own. You may make all these constructions easily enough. I believe the children will cut out models out of soap which will serve their purpose very well, and I hope that what I have written may start a train of ideas in the minds of leaders so that they will invent far more extensively and suitably than I have dared to suggest.

FORM OF BEQUEST

I give and bequeath to the Woman's Missionary Society of the General Synod of the Reformed Church in the United States, of which Mrs. Lewis L. Anewalt, of 814 Walnut Street, Allentown, Pa., is treasurer, the sum of.....dollars.

“The Martyr of Huping”

This is the Title of a New Book giving the Life Story of our late missionary, REV. WILLIAM ANSON REIMERT, who was shot by a bandit soldier on the Campus of Huping Christian College. The author is Allen R. Bartholomew, Secretary of the Board of Foreign Missions. It is issued by the Board and will be ready for distribution about January 20, 1925. The price, 60 cents, post-paid, is fixed with no idea of any profit but solely for the good the book will do.

CHAPTER HEADINGS

- I. UNDER WAR CLOUDS.
- II. THE MARTYR THRONG.
- III. IN THE DAYS OF HIS YOUTH.
- IV. INFLUENCE UPON CLASSMATES.
- V. ZEAL FOR MISSIONS.
- VI. APPOINTMENT BY THE BOARD.
- VII. AS AN EVANGELIST.
- VIII. THE CONVERSION OF MA.
- IX. OUR HOUSEBOAT TRIP TO SHENCHOWFU.
- X. HIS WORK IN HUPING CHRISTIAN COLLEGE.
- XI. A PIONEER IN PRIMARY SCHOOL WORK.
- XII. TRIPS TO THE DAY SCHOOLS AS TOLD BY HIMSELF.
- XIII. AN APPRECIATION BY DR. DANIEL BURGHALTER.
- XIV. THE TRAGIC DEATH.
- XV. THE FAMILY TIES.
- XVI. TRIBUTES OF ESTEEM.
- XVII. THE HEROISM OF MISSIONS.
- XVIII. HE BEING DEAD YET SPEAKETH.

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